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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 25, 1835. NO. 728.---VOL. XIV.—NO. 50.

RELIGIOUS MISCELLANY.

WHAT IS IT TO BE A CHRISTIAN.

Extract from a Lecture delivered in Baltimore, by George W. Burnap, entitled "Sectarianism both Catholic and Protestant."

It has been common, we know, for every sect into which the church has been divided, to insist on their own peculiarities as the essentials of christianity. But if this be allowed what follows? It follows that every other sect, all other sects, who do not hold to the *same* are not Christians. It unchurches and excommunicates all the rest of christendom. If the Catholic insist that every article of his creed is essential to christianity and indispensable to salvation, then it will follow that Protestants are not Chrsitians. They may be very moral, devout, conscientious men, and may stand well on the ground of mere natural religion, but in christianity they have no part nor lot. They are neither entitled to the name, nor privileges of Christians. They have departed from the great body of the church, as it was handed down from the apostles, they deny transubstantiation, they refuse to submit to the enactments and creeds of councils, they set at nought all the essential doctrines of the religion of Christ, and of course are not Christians. Their priesthood are destitute of all spiritual *power and authority*, their ministrations of the word and ordinances are null and void, and they themselves are rebels against the authority of Christ in the person of his vicar the bishop of Rome.

The Protestant appeals from this decision. He denies the right of the church of Rome, or of any other church to legislate for his conscience. He asserts "*the sufficiency of the Scriptures and the right of private judgment.*" He appeals to the Scriptures, and denies that the peculiar doctrines of the Roman Catholic church are found in the Bible, and calls them human inventions. He appeals to the Gospel method of judging of true discipleship, "by their fruits ye shall know them." The true faith is tested by its power to purify the heart, and overcome the world. The lives and characters of Protestants have exhibited such fruits. Their holy lives, passed in all godliness and honesty, have demonstrated the sufficiency of their faith for the only purpose for which faith is valuable, to prepare the soul for heaven. But the catholic rejoins, there is not an article of our creed, which is not drawn immediately from Scripture and may be supported from it. And one doctrine to which you object, and which you deny, is asserted in so many words, "this is my body." Now if you deny this you contradict Christ, and deny the Bible; and if you deny the Bible, you are no christian, whatever you may pretend. And as to your holiness and good works, they may appear to men as very fair and specious, you may exhibit a great deal of zeal and fervency and outward morality, but if your faith is wrong, your actions cannot be right. they do not proceed from the right motive. Your faith is not right, and previous to your conversion to the right faith your best actions are only splendid sins.

The Protestant replies, It is not reasonable to suppose that Christ's words are to be taken literally when he says, "this is my body," and as to our characters, you cannot judge men's hearts; God only can do that. As man cannot go deeper than the outward actions, so he exceeds his powers and presumptuously arrogates the prerogative of God if he judges the heart bad on account of the opinions, when the life is good.

The Catholic answers with surprise and scorn. Unreasonable! So you pretend to set up your carnal reason in opposition to the scripture! you reject a doctrine plainly stated in so many words in Scripture, merely because it contradicts your fallible reason! If such be the principles on which you proceed, there is an end to the authority of revelation. We may as well have no Scriptures, as to interpret them, not according to their literal import, but according to our reason. To dissent from the great body of the Church, and from the doctrine and authority handed down in direct and unbroken succession from the apostles, is heresy, and heretics are not Christians, are not entitled to the christian name and privileges. So far from being acknowledged as Christians they are to be excommunicated and cast off. For this we have the express warrant of Scripture. "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth." The conscientious Catholic from principle, the partisan Catholic from policy, in all those places where the protestant heresy was rife and likely to spread, would warn all good Catholics against the new doctrine as a soul destroying error. They would denounce its teachers as bad and dangerous men, they would forbid their people to listen to their teaching, and do all in their power to throw discredit on their cause.

The Protestant would complain of this, as an invasion of his christian liberty. But if he belonged to any sect of Protestants who sustain a creed, he would complain to his own condemnation. Suppose him to belong to the English Episcopal church. He protests against the church of Rome's legislating for his conscience, on the ground of sufficiency of the Scriptures and the right of private judgement. But then he turns round and legislates for the consciences of others. He frames Thirty-nine Articles of Religion, and declares that the sum of christianity is contained in them. And although he does not say that all who do not assent to these Articles are not christians, yet he does what is infinitely worse, he treats them as if they were not christians. He deprives them of the right and privileges of christians. He repels them from christian ordinances, he shuts them out of the ministry of the Church, as much as if they were heathens or Mahometans. He goes further, and shuts out the Dissenter, not only from his rights as a Christian, but also from his rights as a citizen. He cuts him off from all share in the patrimony of the Church, which was given by the pious of past ages to the whole body of believers. He excludes him from all civil offices of honor, trust, and emolument. The bare denial of the christian name is a mere trifle when compared to all this. The Churchman either believes the Dissenter a Christian, or he does not. If he does, he is bound to extend to him the equal rights of a christian. If he does not, then he must confess himself just as bigoted towards the Dissenter as the Catholic is towards him.

The Dissenter complains of this in his turn, and thinks himself hardly and unjustly treated. All of the name combine together and overthrow the Established Church. But have their former oppressions and sufferings taught them forbearance and respect for the rights of conscience and of private judgment? Not at all. The first thing they do, on coming into power, is to legislate for the consciences of others, and frame the Westminster Confession, a burden still more heavy than had ever been imposed upon the rational soul of man. As little mercy was shown to the Dissenters from that, as there had been to them when they were Dissenters. That creed was transplanted to this country, and on our American soil, human blood has flowed at the whipping post,* the lives of men have been sacrified on the gallows for dissenting from a Protestant faith which set up for the motto of its banner when it separated from the Church of Rome, THE SUFFICIENCY OF THE SCRIPTURES AND THE RIGHT OF PRIVATE JUDGMENT.

Soon these Dissenters began to dissent from each other. There sprung up the sect of the Baptists, and claimed to be the only true church in existence. They (I mean the Particular Baptists) unchurched, and of course denied the christian name to all Christendom but themselves. None could be Christians except those who have been baptized by immersion. None others had the promise of salvation. "He that believeth and is baptized shall be saved." But he that is not immersed is not baptized. He is not a christian and must be repelled from the christian ordinances; he has no promise, no reasonable hope of salvation. Having broken one commandment, he is "guilty of all." He is without the pale of God's covenanted mercy, and consequently exposed to damnation.

Thus you perceive how easy it is for any sect, great or small, to erect its own peculiar dogmas into the standard and criterion of christian faith, and deny the christian name, and rights and ordinances to all those who will not receive their creed.

* In 1650, a man of the name of Holmes, received thirty lashes at the whipping post in Boston, for professing and teaching the doctrines of the Baptists. On the 27th of October, 1659, three persons suffered death by the common hangman in the same place, from the Puritans of New England, for their adherence to the sect of the Quakers.

NEW ZEALAND.

Extract from the Address of Rev. Mr Yate, at the meeting of the British and Foreign Bible Society.

The missionaries have been diligently employed in translating the Scriptures into the language of New Zealand; and the whole of the New Testament has been completed. It was commenced about six years ago, under great difficulties. There was no Grammar of the language; and every word and peculiarity of expression we had to search out for ourselves.—Thirty-eight chapters of the book of Genesis have also been translated; and so correctly, that, as far as we have gone, I believe it will not require any very material alteration, when another edition is called for. We have formed a Committee, called the Translating committee; and they are assisted by those natives on whose opinion we can most depend.

When the Scriptures were first translated into the language of New Zealand, they were received very eagerly by the whole of the people; all were desirous, by some means or other, to obtain a copy. In consequence of our having formed elementary schools, about eight hundred could read: and, almost immediately after the Scriptures were brought into use, the whole of those persons were supplied with them. They purchased them by their own industry. I have not given away a single copy: they were so desirous to obtain them, that they were willing to work six weeks each, for the few copies we could put into their hands: and they value them more, and take more care of them, than if we had given them; as they look upon them more as their own property, when they have to work for them. When they receive copies, they invariably take them home to their families, and read them, morning, noon and night. I have gone into native villages, where a few years ago I should scarcely have been admitted, and I have seen half-a-dozen parties assembled, reading the Scripture, deliberating upon it, and asking pertinent questions. Oh, what a different scene is this, from what I witnessed during the first three years of my residence among them! Formerly they delighted in dancing, in singing the war-song, and relating their idle tales. But now they read the word of God, which speaks of peace and harmony; and they say that they derive more pleasure from reading the Scriptures, than from singing all their war-songs, and dancing all their dances.

The natives of New Zealand entertain a very high respect for the Bible, as the word of God. They do not ask, "What does Mr Yate say? what does Mr Clarke, or Mr Hamblin, say?" but "What does God say?" They take, generally, the language of Scripture in its most literal meaning: and when they cannot understand it, they come to us, to have it explained. I will give you one instance, to illustrate the literal way in which they understand the Scriptures. It may appear ludicrous, but there was not, I believe, any intention to do wrong on the part of the person alluded to; who certainly did not think of having it related. A lad, who was in my employment, came into the room one day, with his head covered with oil. He had poured a bottle of train-oil on his head, and it was running down his back. I told him, that it was contrary to my wish that he should do so, and was exceedingly unpleasant to me. He thereupon called to a number of friends who were sitting under a verandah: "Hear what this angry man says!" Then, turning to me, "Do not you tell us that we are to do all that the Bible says?" "Certainly," I replied, "but what has that to do with your making yourself so frightful a figure?" "Why," he returned, "Jesus Christ says, in his Gospel, that when we fast we are not to disfigure our faces, but to anoint our heads; and this morning the pig got into the stable and ran away with my breakfast, and I have had nothing to eat to day: thus I was obliged to fast; and I thought it right to go and anoint my head with oil." This gave me a subject to speak from on the next Sunday morning; and I explained to them the difference between a voluntary and an involuntary Fast; and I trust that service was attended with good effect.

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES.

(*Continued from p.* 190.)

It may perhaps seem to some that, in the preceding article on the spread of the Catholics in the United States, in estimating their number at a million, I made the number too large. I would here observe, that at the Convention of the Catholic Bishops, assembled in Baltimore, in October, 1829, the result of the calculations which were then made, was, says Archbishop Whitefield, that 'the number of the Catholics in the United States *is more than* 500,000, and daily increasing, either by emigrations or conversions.' Considering the emigrations and the increase in this country from other causes, I am nclined to believe that 800,000 is a fair esmate for their number in October, 1832, as stated in their American Almanac for 1833, and one million for their number at the present time.

In the Appendix to the Nineteenth Annual Report of the American Education Society, published in May, 1835, there is a list of 82 colleges, now in operation in the United States, having 620 officers, including Presidents, Professors and Tutors, and 6081 students, that is, about 10 students on an average to one instructer. Eight of these are Catholic colleges, seven of which have 113 instructers and 910 students, or about 8 students to an instructer. According to this list the number of the Catholic colleges is about one tenth of the whole, or 1 to 9 Protestants; the Catholic instructers in these institutions are more than a sixth part of the whole or more than 1 to 5 Protestant, and the number of students in the same is more than one seventh of the whole, or more than 1 to 6 Protestant, while we suppose the Catholic population to be only one fourteenth of the whole population of the United States, or 1 to 13 of all others. And if we take into view the number of 119 Catholic instructers, and 945 students in the above seven colleges as stated in a preceding number of the Register, and also the two other colleges, *St. Thomas's* near Bardstown, and the *Athenæum* which last is not mentioned in the above Report, whose statistics we do not possess, the proportion will probably be found to be much greater in favor of the Catholics; and no doubt will remain that the number of Catholic academic students will considerably exceed 1000, as before stated.

It may create some surprise to many who have not heretofore directed their attention particularly to the Catholics in this country, that they are so firmly established in their Academic institutions for education among us. Their proportion of colleges is, (9 out of 83) about a ninth of the whole, or 1 to 8 of the Protestants, much larger than their estimated proportion of the population; so it is also the case with respect to their number of instructers and students.

Of these 82 colleges, 1 is connected with the Unitarians; 6 with the Baptists; 7 with Episcopalians; 6 with the Methodists; 8 with the Catholics; 1 with the Universalists; 1 with the Cumberland Presbyterians; 1 with the Dutch Reformed Church, and most of the remaining 51 either with the Orthodox Congregationalists or the Presbyterians. These two last denominations share nearly two thirds of all these institutions, while with some other denominations, the Unitarians have but one college, and have been often envied for having even that one.

Into these Catholic colleges, both Protestant and Catholic students are admitted, without any religious test,—a good moral character only being required. While there, they are required to attend the daily devotions, and to show a respect for religion. The profession of non-interference looks well on paper; but in point of fact, we suspect that the limits between Protestantism and Romanism, are not so accurately defined, and so carefully observed as they might be. At Georgetown, it is required of the Protestant pupils, 'that they respectfully *assist* at the public duties of religion with their [Catholic] companions.' We are not told what is the nature of this *assistance*. If it amounts to no more than attendance at morning and evening prayers, in which the great principles of morality and religion are brought into view, it is all proper, and the omission would be censurable; but if it requires of Protestant pupils to *take a part* in that which is peculiar to the Catholic church and *incompatible* with the principles and usages of Protestant churches, it is a censurable interference. That this last is the case in point of fact, we strongly suspect. At Emmitsburg, 'attendance at the divine service, and the *customary* exercises of prayer, can, by no means, be dispensed with.' At Bardstown, 'the conductors of the Institution are Roman Catholic clergymen. Catholic pupils are expected and required to practice the religion they profess—but students of other denominations, are received upon the sole condition of submitting to the general laws of the institution, and (as far as pertains to religion,) of attending *morning and evening prayer* daily, and CATECHISM and divine service on Sundays, and Holidays.' What the form of morning and evening prayer is, we are not told. But as to the catechism, which of course involves an exercise for the mind of the pupil, and a recitation, it can, we think, be nothing less than indoctrinating the mind of the student, into a bias or belief of some part of Romanism, and, if so, it is a violation of professed liberality,—to say nothing of the divine service on Sundays and Holidays.'

The Catholic instructers in these colleges have a great power of influencing and biasing the minds of their Protestant pupils, at their tender age, and there is a strong temptation to do it, by successive little trespasses beyond the limits of strict toleration, especially when no watchful eye of mature age and just discrimination be present to expose the interference; and, when the first efforts have succeeded without censure, and perhaps with praise, the mind of the instructer becomes less sensitive and more bold by habit, and he at length approves of, and is anxious to do, that which profession would at first condemn, as an interference in religion. It is in this way we doubt not, colleges as well as convents, have an influence in disposing the minds of Protestants, favorably to the Catholic religion.

In some notices of the Athenæum in Cincinnati, authorized by that institution, of the date of Aug. 15, 1834, contained in the Catholic Almanac for 1835, we were struck with some expressions in the following passage: "Convinced of the truth of our own holy religion, we are averse to all religious bigotry. And the student who differs with us in creed, will not be less cherished, than his companion, who believes and kneels with us at the same altar. Full of respect for the religious feelings and religious freedom of others, never in our establishment, shall we manifest a spirit of sectarian proselytism."

"As our religion, however, is now better known than in less enlightened days; as it is *now universally acknowledged that our worship is as pure as our model is sound and scriptural*; we do not deem it an infringement on liberty, to require for the good order of the community, [as is practised in similar institutions] that all our pupils should assist together at the religious exercises." It is questionable whether the faculty of that institution had any definite idea when they say that "their worship is as pure as their model is sound and scriptural." If their conceptions of the Christian religion and of the Christian character are not more excellent than their worship, they must be very low and unworthy. We think that the best man has an ideal excellence, a 'model' of purity and holiness in his own mind, far superior to what he has as yet attained in practice, and to which he is constantly pressing forward to attain. We believe that their 'worship is as pure as their model is sound and scriptural,' for we believe that their model is unsound and unscriptural. This is no great compliment to the purity of the Catholic worship. The idea which the writer probably intended to convey, was this; that the worship of the catholics in that institution was a perfect exemplification of their conceptions of the Christian religion, and that these last were sound, and adequate to the meaning of the scriptures. This amounts to a degree of presumption which none but the most extravagant fanatic would be guilty of. Further, in what sense is the assertion true 'that it is now *universally* acknowledged that the catholic worship is as pure as the model is sound and scriptural?' The Protestants do not universally acknowledge the truth of the above assertion; and we think it requires some limitation among even the catholics; and if we do not mistake, even in that institution, the instructers or the priests, have some occasion for reproof and for urging greater watchfulness in the worship.

The above passage is in accordance with the following expressions contained in a letter of Archbishop Whitefield to the Editor of the Annals of the Association, dated June 27, 1829, in which he says "beside the *authority, the unchangeable certainty, and faithful transmission* of the Christian [Catholic] faith, which form so decisive a contrast with the extreme arbitrariness, and endless variations of Protestant doctrines, always tending more and more to deism or indifference," "the devotion, assiduity, unwearied charity and secluded life of the catholic priests, and the example of so great a number of pious Catholics, who *follow here their religion* with a *simplicity* and *exactness*, which can have no *motive* of *human* respect or *profane* interest;—all this has united to overpower prodigiously the prejudices of Protestants, and to multiply the conversions, which, through the diocess, but especially in Baltimore, have restored to the church a large number of her *lost* children. Many belong to the most respectable families of the country; many exercise the most honorable professions in a distinguished manner; others hold high offices, either in the administration, or in the army."

Another circumstance relating to the Catholic colleges is the restrictions on the reading and correspondence of the students. No doubt youth will sometimes read books of little value, and write things to their friends in the moment of youthful excitement, which the maturity of riper years would correct or suppress; but generally speaking, little harm is likely to ensue, from a free correspondence.

It is one of the regulations of St. Mary's college, Baltimore, that '*no books foreign from the course of studies are suffered to circulate in the college unless they be signed by the President.*' This regulation is printed in Italics, as if it were of great importance, and to be strictly adhered to.

Free correspondence is restricted, at the Athenæum, at St. Joseph's college, at St. Louis University, and at the college of Spring Hill; and all letters except to parents, are liable to be inspected by the President. This shows a jealousy and a suspicion which we believe do not exist in Protestant colleges among us. The ostensible reason no doubt is to prevent the circulation of unfounded and exaggerated reports to the prejudice of those institutions; but we regard it as on the whole, the least of the evil to abolish such a censorship.

This restriction on the correspondence of the pupil is a very common thing in Catholic seminaries, and we believe peculiar to them. This was the case in the Ursuline convent at Charlestown, when that institution had an existence among us; letters to and from the pupils there, were intercepted and never reached their destination; and it was understood by the pupils of that institution, that they should violate one its most important regulations, if they expressed to each other in the Convent, or out of it, to any of their friends, or in their letters, the least dissatisfaction at their situation, exposed any abuses, or passed any strictures on that institution; in a word, showed any thing but content and admiration of the convent in all respects.

We notice as one of the branches of instruction in St Mary's college, in Baltimore, and in Georgetown college, D. C., '*dancing*;' and think that branch to be hardly becoming the dignity of an Academic institution, devoted to the education of youth in science, in the arts, and in literature, preparatory to the learned professions. This circumstance and others lead us to conclude that the Catholic colleges, as literary institutions, are not of a very high order. Still we shall rejoice that there are so many colleges and places of education of that denomination, if the conductors of them avail themselves of all the means in their power, to increase the facilities of knowledge, raise the standard of education, and diffuse its blessings through the country.

We notice that at Mount St Mary's college, at Emmitsburg, Md. 'the health of the students is confided to the care of the "Sisters of Charity," who have also the superintendance of every department connected with their cleanliness, comfort and welfare.' The same is the case at St Joseph's college, at Bardstown, where these Sisters of Charity 'have the charge of keeping the linen and clothes of the students in place, clean, neat, and mended, and of giving them out when wanted.'

(To be continued.)

FOR THE REGISTER AND OBSERVER.

PASTORAL VISITING.—No. II.

You complain that your minister does not visit you often enough. You like him in the pulpit, you are glad to see him and make him welcome when he does come into your family, and you would esteem it a favor were he to visit you more frequently and familiarly; besides, you think he could do much more good by thus visiting his parishioners, than by his preaching, however excellent. But does not the very reason that you are well satisfied with your minister's pulpit exercises, grow out of his faithful and laborious preparation for the pulpit? Is it not because he has been diligent in study and meditation, that he comes into the desk on the Sabbath, with those well digested views of truth and duty, that cause your heart to burn within you as you hear, and which send you to your home edified, instructed, made better?—Are you quite certain that you should not be much more discontented than at present, were you obliged to listen to trite and unstudied harangues on the Sabbath? Is it not, at least, one part of the reason why you desire your minister's society *out of the pulpit*, that you have been led to respect him *in the pulpit*? and are you sure that you should not soon say, were your minister to bestow less pains upon his discourses, for the sake of more frequent visiting—"I wish the good man would do *less gossiping* and *more studying*?" Besides, you must remember that you are but a single individual—and although you might be better pleased with a less elaborate kind of sermons, does it follow that the congregation generally would be satisfied or edified with them?—and does it necessarily follow too, that your minister's usefulness would, upon the whole, be increased, were he to give less attention to his studies and spend more time in intercourse with his people?

Another question which every man ought to be well satisfied about, before he accuses his minister of implied negligence in the discharge of his clerical duties, is, whether his pastor is not already giving a large proportion of his time to parochial visiting.

I believe that a great many who are disposed to be querulous upon this point, would frequently be very much surprised did they know the number of parochial visits that were made by their ministers, in the course of a year. You think that it cannot be any great thing for your minister to visit your family once or twice a year, and perhaps a great deal oftener, and if yours were the only family under his pastoral care, it would not be a difficult thing for him to be with you much oftener than this. But there are a hundred others, perhaps two or even three hundred others, who have an equal claim upon your minister's attention as yourself; so that upon the principle of common justice, for every visit made to yourself, you should calculate that your minister has made one, two or three hundred visits, as the case may be. And though a single visit may, as you imagine, consume but a small portion of his time, yet hundreds of such visits may not be made without the expense of a great deal of time. Think too of all the extraordinary calls that are made upon your pastor's attention—how many visits he is called to make in the chamber of sickness, and at the house of mourning, and do not lightly accuse him of want of interest in your welfare, of unfaithfulness to his high duties.

X.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XVI.

SIGNS OF THE TIMES.

And what do we perceive these signs of the times to be? What spirit, from Maine to Missouri, do we see pervading the mass of the community?

1. The first characteristic of the times that I shall mention, is a restless spirit, a sensation resembling disease,—a feverish excitement,—a miserable mutability,—an inconstancy of pursuit, a grasping after things new and untried. Thus wasted, what more is human existence than a dream, a mere wandering of the imagination? With true, homefelt enjoyment, you see men unsatisfied; and you are often, I fear, unsatisfied yourselves: it is a *vision* of enjoyment, you see mankind pursuing, and which you are often pursuing yourselves. This vision assumes form after form, promises you unreal bliss in each, but disappoints you in all; and, vanishing in your extremest need, leaves you to yourselves imbittered in misery.

Do you one and all exclaim,—'O for some mighty talisman, some miraculous power to disenchant the mind, and to banish these illusions! to calm this feverish excitement, to fix this mutable and uneasy spirit, to attach the soul to happiness within you! to realities,—substantial, undisappointing realities!—that peace of God which passes all understanding!'—That mighty, that miraculous power, the apostle offers you in these two commands; 'STUDY TO BE QUIET, AND TO DO YOUR OWN BUSINESS.' He proclaims to you, as well as to the christians of Thesalonica, Study to be quiet, composed, untroubled,—not gasping after wild and unknown gratifications, but enjoying those now before you,—those which your Disposer now offers to your taste.

2. A second characteristic of the present period, is self-aggrandizement,—an unprincipled selfishness,—a disregard or contempt of others' rights.

My readers, do you sometimes detect within you these risings of ambition? self-interest overpowering principle; the inpulses of that spirit, which despises and tramples upon the golden rule; which would promote your private emolument by dishonorable means?—Ah! this is not the pathway to God,—to God's blessing,—to God's salvation. Would you know the true pathway? Be just and impartial. Study to be quiet and unambitious. Mind your own business. By fair dealing, by industry, by moderate gains, by the favor of Heaven imparted to honest endeavor, improve your comforts, advance your prosperity, and multiply your means of doing good.

3. A third characteristic of the present age, is an impatience of persevering exertion: you see a desire manifested to secure the rewards of victory without enduring the toil of combat; you see a wish discovered to obtain the prize at the goal, without running through the intermediate space. Of this description are those, who resort to games of skill or chance, who repair to the lottery-office, for wealth; and of the same class are those, who dream of getting religion in an hour, a christianized heart, a heart loving holiness and hating sin, in a moment of high wrought enthusiasm. Do you long for the assurance of your Maker's mercy? Study to be quiet. Go about your master's business with the strongest resolution to be faithful, but, at the same time, with a composure resembling that, with which you would commence a journey of years,—a pedestrian expedition to the Pacific ocean.

Quietness and composure are by no means inconsistent with the warmth of devotion: as it seems to me, they even contribute to nourish the most glowing and heartfelt piety. In ascertaining your Creator's will, in enjoying with him the communion of prayer, in attending all the solemnities of religion, it becomes you, not to be rushing and rapid, but to be in the exercise of your best powers,—to be quiet, collected, tranquil, and deeply serious.—Pure religion and the unclouded face of the sky bear much resemblance to each other: both are sublime, elevating, and solemn, and both inspire the heart with a sacred delight, a mysterious awe, an emotion holy, unanxious and ennobling.

4. A fourth trait of these times is eminently conspicuous: I mean the indefatigable efforts employed, to diffuse truth and error,—the simplicity of the uncorrupted word and the miserable dogmas of man.

Do you say that you are tired of witnessing the assumptions of system, the absurdities of speculative delusion? So am I from my soul. Do you say that you are sick of witnessing the hostility of sect against sect? So am I in my innermost heart. 'What shall we do then?' Study to be quiet, and mind our own business. Be fully persuaded, reader, in your own mind; suffer neither friend nor foe, neither angel nor demon, to move you from your integrity. At the same time be forbearing, if you hope to experience forbearance. Forgive the trespasses of other denominations, as you wish to have your own forgiven. You see around you christian communities of various views and various modes of worship. 'What is that to thee?' says the author and finisher of the christian faith. 'Have I committed my office of supervision to thee? Follow thou me: walk *thou* in the true and living way.' For every christian be this procedure sufficient. God employs the passions, the folly, the fraud, the hypocrisy, the evil, the ignorance of man, to accomplish his purposes. Wheat and tares,—let both grow together until the harvest; and when the time of harvest shall come, Christ will say to the reapers: 'First gather up the tares, and bind them in bundles to burn; but gather the wheat into my barn—the garner of immortal life.'

'But the sons of darkness,' you observe, 'the sons of darkness are more unwearied in propagating their *tares*, than the sons of light are industrious in sowing their *good seed*.'—If this be true, more shame for the lazy and the unconcerned! those who behold their brethren perishing for lack of vision, for deficiency of knowledge, and yet afford them no light!—But view this reproach with a closer, a more impartial inspection. The advocates of the two grand systems,—the advocates of liberality, and the advocates of exclusion,—allow them to be equally sincere. Judge no man. Do you see any adopting unauthorized measures, to accomplish their purposes? Do not imitate their example, as advocates of rational christianity, never descend to dishonorable means, in spreading the sentiments you espouse. Never go in the night,—while men sleep,—never creep in unawares, and disseminate your faith by underhand practices. Never persuade and proselyte, misrepresent and defame, either in your own or in another man's principality. No: to a disposition resembling this, be strangers; never do evil that good may come; never lie,—not even for God. His holy cause requires no artifice, no collusion, no deviation from the *right*-

line, no swerving from the *plumb* and the *square*, no compromising of truth, honor, justice, fair-dealing, the high-minded nobility of the gospel; no eclipsing the *high-noon* of the sun of righteousness.

While, however, I call upon you to detest and avoid all deeds of infamy, I call upon you with a voice of importunity to be true to yourselves, true to your cause, and true to your God. If the Son make you free, defend and cherish your freedom. It is the banner of the cross that you are defending. Crowd around it. O shield it from the breath of reproach, the dust of dishonor. With the ardor of the heart, with the activity of the hand, with the contribution of your substance, with the encouragement of the press, with the power of your arguments, with that eloquence still more powerful, the eloquence of a christian life,—thus preserve your crimson standard spotless and inviolate,—thus render it more and more triumphant, waving onward and onward, conquering and to conquer, to the end of the world. While you study to be quiet, and calm, and exemplary, remember to do your own business, and to do it well, with an energy of soul, worthy of the omnipotence of revealed truth,—worthy of the kingdom of God within you.

(To be concluded in the next number.)

FOR THE REGISTER AND OBSERVER.

REVIEW OF DISREGARDED FACTS.

Much of the error and the contention among Christians may be traced to two sources—the ambiguity of words and phrases, and the want of care and candor to inquire and make proper discriminations and distinctions. Nothing it seems to me is more obvious to a careful and intelligent reader of the New Testament than these important facts, that God is represented as the independent source of all spiritual blessings to mankind; and that Jesus Christ is represented as the Mediator, or the *medium* through whom these blessings are communicated. As the Father sent the Son to be the savior of the world; so it pleased the Father that in him all fulness should dwell;—to him God giveth "the spirit not by measure." The general phraseology and form of speech throughout the N.Testament are in accordance with the ideas now given, that God is the original source, and Jesus Christ the medium of gospel blessings. Whatever wonderful things were done by Jesus Christ we are told that "God did *by* him," or *through* him. All such passages represent the Father and Son as two distinct beings or agents, the one independent, the other dependent—the Father the source, the Son the medium. That such passages should be so understood, the Son took particular care to inform his hearers by frequent and unequivocal declarations, that he came not of himself, nor in his own name, nor to do his own will; but as sent of the Father—in the Father's name,and to do the Father's will. He also declared that he *did* nothing of himself, that he *could* do nothing of himself—that the Father who dwelt in him did the works. Even in regard to *speaking*, he affirmed that he spoke not of himself, but the Father taught him what "he should teach and what he should enjoin."

In agreement with these facts is the language of Christians generally. But when a Trinitarian feels it incumbent on him to prove or to defend his doctrine of three distinct persons in the Godhead, of equal independence, power, and glory, all the foregoing facts are disregarded as of no weight, and if he can find any texts in which divine titles, divine attributes, or divine works are ascribed to Christ, and nothing said in that particular connexion which affirms the dependence of the son for his titles, his attributes and his works, they are quoted as ample proof that he is the independent God.

Let it, however, be remembered, that by this mode of managing the Scriptures,we might find ample proof that Moses is Jehovah, and that Joseph was Pharaoh, the king of Egypt. One question seems to me to deserve very serious attention. If it was desirable that the disciples of Christ should regard him as an independent person, could it be desirable that he, as the faithful witness, should so clearly and abundantly teach his entire dependence on the Father? Had it been the truth, he could have said, I can do *every* thing of myself, as easily as to have said, I can of mine own self do *nothing*. If there was a sense in which he was the independent God, and another sense in which he was a dependent man, must not a due regard to truth and fairness have required him to intimate that fact when he affirmed "I can do nothing of myself?" Should he not have added—I now speak of myself as man, and not as God? As he positively affirmed his insufficiency to do any thing of himself, may we not justly infer that he wished people to believe his assertions, and not to believe the contrary of what he affirmed?

FOR THE REGISTER AND OBSERVER.

NOTES BY THE WAY.

Mr Editor—It has been my lot within a few weeks to visit the westerly part of the State of Maine, and the bordering towns in New Hampshire; and I now offer your readers a few of my observations, which I think will lead them to feel the necessity of encouraging more laborers in the vineyard of Christ.—We profess to believe in man's accountability to God—in the importance of obeying the Gospel as the means of salvation—and, that the believer in Jesus Christ is alone the Christian.—I have seen the blighting and destroying influence of unbelief in my late visit. I have seen people needlessly at work at various occupations on the Lord's day. I have heard temperance and temperance societies, ridiculed and denounced. I have seen the poison, called New England Rum, eagerly sought after—and no one to say aught against it! Truly, these things are painful to witness—but still more so,when reviewed in the light of eternal truth. Here it is that we are made to *feel* the weight of responsibility as well as accountability. These Sabbath breakers and votaries of intemperance, are *men*—they have souls to save or lose—they are fast hastening to a judgment seat—they are asleep, dead in trespasses and sins—they do not believe, or so much as respect the ordinances of Christianity—and yet they vainly think they are safe! They believe all is well! They are deceived! What a dreadful picture these horrors present in the light of Divine Truth! When God says, Except ye believe the gospel ye cannot be saved—these people say, 'tis a mistake, we shall be saved, whether we believe or disbelieve! When God says, Without holiness no man shall see the Lord—these unbelievers say, It is false, we shall see the Lord. When God says, He that believeth and keepeth my commandments, he it is that loveth me,—these people say, Not so, but he that believes and he that disobeys are served alike, both are to be rewarded by the invitation,—"Come ye blessed of my Father." I need not spend time in arguing the fallacy of such vain reasoning and impious boasting. But in view of such *facts*, what ought professing Christians to do? Shall they sit down, fold their arms and cry, "The truth is powerful and must prevail;" and do nothing for its spread? This indeed, appears to be the conclusion of some, and not a few. But will the world ever be regenerated; will sinners be saved; will Sabbath breaking, profaneness, and irreligion, ever be checked by the efforts of *such* men? Yes; when men gather grapes of thorns, and figs of thistles, then will the cold, indifferent, calculating and speculating Christian, exert a healthy, saving influence on the world, and not before. I am astonished that so little interest is felt for man's salvation. I am surprised that so very little is done to encourage young men to enter the ministry. I am ashamed of the stupidity and indifference, so manifestly at war with reason and revelation, among those who have such abundant means for benefiting the world in sending forth laborers into the field. Men are perishing for want of preachers, and none are sent to them. On whom rests the responsibility? Why is it that Trinitarians, generally, are so much more zealous? Is their system of doctrine more evangelical? Is there anything more powerful in the scriptures to actuate them? I have found their itinerants and Home Missionaries all over the land; and I have found them in most cases, exerting their best efforts to prejudice the minds of their hearers against those who differ from them. In view of these facts, I cannot close without asking, If the preaching of the gospel is the means of saving sinners, what will be the condemnation of those who, knowing this to be true, refuse to do anything for the spread of the Gospel? There are thousands who might give their $10, 20, 50 or $100, to support Home Missionaries of liberal principles, and thus promote the best good of mankind, who now do nothing; and yet they pray "Thy kingdom come, thy will be done." They do not act with such strange inconsistency on any other subject; and why should they on this, incomparably the most important of all?

A LAYMAN.

CHRISTIAN REGISTER.

BOSTON, JULY 25, 1835.

ROMANISM.

Another protestant error in regard to the treatment of papists, is visiting upon the whole class the offence of an individual or a few individuals. We know that such a course is not peculiar to this particular case. This sort of sympathy in revenge is found every where in a barbarous state of society,and to some extent among mobs in civilized communities. The savage Indians in retaliation of the injury or killing of one of their number by a white man, massacre men, women and children of the same race wherever they can be found. So in our cities, the brutality and violence of a Negro or an Irishman sometimes bring out a mob of white natives to demolish the hovels of Negroes and Irishmen over their heads without discrimination, or to assail them with bludgeons and brickbats. Thus it was recently in Philadelphia, after the attempt made to murder Mr Stewart by his black hired servant; the mob, instead of waiting for the operation of the laws, upon the criminal, commenced the work of punishment upon the colored people at large, by pulling down their houses and breaking their heads. As in the case of Negroes the prejudice arises in a great degree from color, so in that of Irishmen, prejudice against them as foreigners is aggravated by their religion, by their catholic faith and superstitions. For the evil of having them among us, whatever it may be, the blame lies at our own door; and whatever influence they have in the choice of our public functionaries, it is an influence which we in a short sighted and pernicious policy have given them. The right of suffrage is one of the last which we should confer on foreigners; but having invited them to enjoy our hospitality and opened to them our ballot-boxes too, we should not kick them out of doors, or blame them if, in their ignorance of free civil institutions, they think themselves or are taught upon authority to believe themselves, to be republicans. Let none but the individuals who violate the laws, suffer punishment, and let that punishment be the penalty of law. As to the rest let us try to make them better. Every one is free to convert them to his religious or political faith.

It is deeply to be lamented that even in respect to the authority of magistrates and the power of the militia in enforcing the laws, some of our clergy and of the editors of our religious papers, have used a vindictive language wholly unbecoming Christians, subjects of the Prince of Peace. In their hatred of the Catholic priesthood (connected with the influence of the priests upon the people of their communion) they have spoken with indignation, have felt their carnal pride deeply wounded, have been almost ready to abjure their country, because upon one or two occasions catholic priests have successfuly interposed to preserve the public peace, which could not be at once effected by reading the riot act, or by menaces of the heralds of the laws. Would they feel the same disgrace, the same burning indignation, and cry out Shame, O my country! if a godly minister of their own denomination should by his eloquence, or the savor of a revered name, be able to quell an infatuated mob, (for we have sometimes infatuated mobs of our own people) and thus save some of his deluded fellow men from being punished as felons, or hurried into eternity in the midst of their madness and their sins, by a resort to military force?

It is very extraordinary that in affairs merely secular, the clergymen and editors to whom we have alluded should be sensitive to public honor and shame, so far beyond the civil and municipal functionaries. Can it be that they covet that kind of power, which, in other hands has been exercised in a manner so offensive in their eyes? Inconsistencies like these are not unprecedented. The love of power not at all connected with the meek and humble spirit of the gospel is sometimes found associated with overweening religious zeal, among other exclusive sects besides catholics; for we persist in calling the catholics of this country a sect, notwithstanding their absurd pretensions of being the only true church. Such pretensions we are always pleased to see treated with the derision and contempt they so well merit. And equally to be derided is any other church which sets up pretensions similar and analogous to those of the Roman. But we will not here anticipate the climax of folly on the part of a protestant hierarchy in our own country. We shall come to it at another time.

TRIAL OF DR. BEECHER.

This trial was held before the Presbytery of Cincinnati, and commenced June 9th. The charges against the defendant were brought forward by Dr Wilson. The charges are for heresy; that is, for maintaining and propagating doctrines contrary to the word of God and the standards of the Presbyterian church. 1. Concerning the *depraved nature of man*. Dr B. is charged with teaching that depravity is voluntary, to which conscience and choice are necessary; that the first sin in every man is free and might and ought to be avoided. 2. Concerning *total depravity* and the work of the Holy Spirit in *effectual calling*. Dr B. is charged with teaching that man is rendered capable by his Maker of obedience; that ability to obey is indispensable to moral obligation, to demerit, and to punishment for disobedience &c., all which is contrary to the standards, in which it is declared, that, by original corruption, mankind are *utterly disabled and made opposite to all good*. 3. Dr B. is charged with teaching "a doctrine of perfection," that the sinner is able to do what God commands, and that the Holy Spirit makes him willing and while he is able and willing there can be no sin;—and this contrary to the standards which declare "that no man is able neither of himself nor by grace received to keep the commandmendts of God."

So much for heresy direct. Then comes in the fourth place the charge of *slander*, the slander of the true Church Calvinistic, by setting up Edwards as a true reformer, and charging upon "dead orthodoxy," that is, upon those who hold to the doctrine of "man's natural impotency to obey the gospel," the heresies which have come in; quoting Dr Beecher's words: "It was dead orthodoxy opened the dykes, and let in the flood of Arminian and Unitarian heresy."

Lastly, Dr Beecher is charged with *Hypocrisy*. "If he entered the Presbyterian church without adopting its standards he is guilty of this sin." If he has adopted the standards he is guilty, because "he disbelieves and impugns them on important points." And thirdly,having on one occasion declared that the Presbyterian "confession of faith contained the truth, the whole truth and nothing but the truth," he must have done it with "dissimulation, for popular effect," which is to be inferred from the two preceding specifications.

Such substantially are the charges which were brought against Dr Beecher. They are here very much abridged and condensed, and we pass by the proofs introduced from the writings of the detendant, and from the witnesses cited on the occasion. To the charges Dr Beecher pleaded "not guilty." By this plea he did not mean to deny that he had taught the doctrines that were alleged, but he denied that that they were false doctrines, and said that his course would be to justify them.

After the testimony was finished, Dr Wilson addressed the judicatory; and if any thing can be wanting to show that the spirit of all hierarchies, from that of the papal Church downward, is alike, when they come actually to interpose in matters of conscience, let the following words from the introduction to Dr Wilson's address be pondered. They are justified by an appeal to the "Confession of Faith."

"In the hand of church officers, the Lord Jesus Christ has placed the government of his kingdom on earth; and I can conceive of no station more responsible than that occupied by those officers to whom are committed the keys of the kingdom of heaven; to open that kingdom to the penitent; to shut it against the impenitent; to vindicate the truth and the honor of Christ; to purge out that unholy leaven of error which might infect the whole lump; to deter men from the commission of offences; and prevent the wrath of God from falling on the church.

It belongs to the officers of the kingdom of our Lord, when solemnly convened as a court of Christ, ministerially and authoritatively to determine not only cases of conscience and matters of practice, but to decide controversies of faith; and their decisions, if consonant to the word of God, are to be received with reverence and submission."

If the first paragraph means any thing, if it be any thing more than an idle hypothesis, it claims for the officers of the Presbyterian Church all that was ever claimed, in matters spiritual, by the Papal Church. They have the keys of the kingdom; and those who belong to it, or seek to enter in, can no longer say—One is our master, even Christ, and all we are brethren—for Christ hath surrendered the government to the 'Officers' of the Presbyterian church. The government of that church is no conventional matter; they possess it by express stipulation from the Messiah. They do not trace up their authority through bishops to St Peter; their commission is more direct; it comes immediately from God's anointed. We can now understand, (it was a mystery to us before) by what authority the General Assembly excommunicated from Christ's church, and (having the keys) excluded from his kingdom, the whole body of Roman Catholics.

If, contrary to our supposition, the Officers of the Presbyterian Church do not claim sole possession of the 'keys,' their boasted sovereignty in Christ's kingdom is an illusion; if the ecclesiastics of other churches possess them also, then there is Church against Church, hierarchy against hierarchy; Christ hath abandoned his kingdom to opposing powers, and it is very possible that even the Roman church will yet dare to call in question the validity of the bull of excommunication which has proceeded from the highest "court of Christ," the Presbyterian General Assembly.

Leaving the preliminary matter, we proceed to mention the course taken by the prosecutor. His first attempt is to show that Dr Beecher's reputation for orthodoxy had declined before his departure from Boston for the West. This he did by quoting from orthodox sources, and others, containing remarks on Dr Beecher's preaching, and reviews of his writings. The latitude of interpretation claimed by the latter, in regard to the Presbyterian standards, makes a part of the crimination, which is alleged to be such that whatever he "conceives to have been either twisted in or left out, where the confession is too full or too empty," must be amended. Whereas, on the contrary, the standards neither require nor admit explanation.

The Church disdains all explanations; it has made every thing plain. It allows, according to Dr Wilson, neither the ancient Fathers, nor fathers of later times, nor theological doctors, nor theological seminaries to have part or lot in the matter.

Dr Wilson after talking about and about the subject comes at length to the following shocking account of ecclesiastical corruption in departing from the standards, prefaced by observations on mingling the "most heretical and pernicious opinions" with orthodox sentiments, and "concealing poison among wholesome aliment." Such was a work entitled "The Gospel Plan," by William C. Davis. His work is mainly orthodox, and abounds in eloquent passages, says Dr W. But behold this worst of murderers, who poisons the soul! He was convicted of heresy and suspended from the ministry. For "eight [soul-destroying] propositions" he was thus publicly executed.

Dr Wilson proceeds to speak of these propositions as follows:

I will give you two as a specimen; and one of these, in the self-same words is contained in Dr Beecher's sermon on the native character of man. The proposition is that God could not make either Adam or any other creature either holy or unholy. And the sentiment is that where there has been as yet no choice, there can be nothing in the creature either good or bad. And what says Dr Beecher in his sermon? He declares that no action can be either holy or unholy, unless there is understanding, conscience, and a choice. The other proposition is that no just law ever condemns or criminates a man for not doing that which he cannot do. And how often was that very sentiment asserted and repeated, iterated and reiterated in the sermon which was read to us yesterday? I shall not pretend to say, but leave the court to decide.

We believe that we have now reached the height of Dr Beecher's offending in regard to heresy, and who can doubt that he deserves to be hung, gibbeted, yea rather to be sawn asunder, or drawn into quarters, or burnt at a slow fire? But Dr Wilson is too merciful for this; he only wishes him to be deprived of his tongue, from which issues such deadly poison.

The charge of heresy against Dr Beecher seems to us to turn mainly, as to its validity, on *human ability*, on the difference of his views from the manner in which it is stated, explained and settled in the "standards" of the Presbyterian church. Dr Wilson says, after citing the Confession and Catechisms, "it is perfectly clear that our standards deny in fallen man both ability and will to do any thing spiritually good." Dr Beecher maintains that man has the ability [natural ability] but is unwilling. To this point we conceive, the whole dispute respecting the physical and metaphysical nature of man, as a sinner, converges—every thing relating to depravity, and original sin as conveyed by generation from our first parents. We shall not therefore go into the minute specifications of the charges against Dr B., which we have already given substantially. They are again arrayed by the prosecutor, and placed in contrast with the standards. Here we shall not follow the Report of the trial. We barely state that Dr Wilson's process professes to be a close parallellism, placing the doctrine taught side by side with the confession and catechisms, measuring them word by word, and bringing out his demonstrations by an exactly graduated scale.

In respect to the charges of slander and hypocrisy, they form rather the accidents than the substance of the accusations against Dr B. If he sustains his orthodoxy, these charges fall to the ground.

We had not the least expectation when we began this account of the trial of stopping short in the midst. But we could not refrain from some comments; and fearing we may be tempt-in the same way when we come to Dr Beecher's defence, we must defer our review of it to the next week.

TRIAL OF REV. ALBERT BARNES.

This trial was held before the Second Philadelphia Presbytery, on accusations of heresies similar to those charged upon Dr Beecher. The heretical doctrines of which he was accused were gathered from his "Notes on the Epistle to the Romans."

The Report of the committee, acquitting Mr Barnes and assigning the reasons at considerable length, was accepted, 18 in the affirmative, 3 in the negative. The Report concludes as follows:

"The Presbytery therefore judge, that the charges have not been maintained, and ought to be dismissed, and do acquit Mr Barnes of having taught in his Notes on the Romans, any dangerous errors or heresies, contrary to the word of God and our Standards. And they do moreover judge, that the Christian spirit manifested by the prosecutor, during the progress of the trial, renders it inexpedient to inflict any censure on him, and the Presbytery would express the hope that the result of all will be to promote the peace of the Church, and further the Gospel of Christ."

EPISCOPAL CHURCH.

The following paragraph, which we copy from the "Southern Churchman," is the introduction to the first number of a series of communications concerning "Forms of Prayer."

"Among the peculiarities of the Episcopal Church, there is no one which excites so much surprise in the minds of those not familiar with her services, as the manner in which our public worship is conducted. When first introduced into neighborhoods where before unknown, the most amusing inquiries are often made respecting it—It is sometimes gravely asked for instance, wherein we "differ from the old Roman Catholic Church?" And whether we use forms of prayer because unable to pray without? And it is to be feared there are not wanting persons willing to keep alive these prejudices, and to cherish the impression that our Liturgy is a relic of popery, and that the use of forms of prayer is a certain indication of formality—I propose therefore to offer some remarks in defence of our practice in this respect."

We are among those who have no prejudice against precomposed forms of prayer; far otherwise. We could wish most heartily that there were forms of prayer for public religious service, in which all who love our Lord Jesus Christ in sincerity could unite with one accord. But the allusion contained in what we have quoted from the Churchman is unfortunate, and reminds us of the well known threefold description of the Episcopal Church, which ascribes to it a Popish Liturgy, a Calvinistic Creed and an Arminian Clergy. Still there is much that we admire and reverence in the Liturgy of the Episcopal Church; and we can easily conceive, that, without impairing its value for any devout worshipper in that Church, it might be so amended as to embrace hundreds of thousands of other worshippers equally devout.

RELIGION IN FRANCE.

We copy the following paragraph from a correspondent of the Recorder relating to the state of religion, as a matter of profound sentiment and feeling, as well as of true principle, in the French Catholic Church.

"You would find, I think, that the general expectation of Christians in France is, that the evangelization of the country will take place through the Catholic church. Not that a Popish church will become evangelic—not that absolution will produce repentance—not that mass will do instead of prayers—but that the reform will proceed from the bosom of that Church itself. They will tell you of many priests and private persons, to whom, notwithstanding their errors and their darkness, it would be difficult to deny the name of Christians. These persons only need the shelter of other bold reformers, to step forth in the cause of a less degrading worship of Christ. It is impossible to tell in what way this reform will manifest itself. Perhaps by rejection of Popish authority, the organization of a national church, and in short, the gradual abandonment of one abuse after another, till there shall be nothing remaining which shall hinder the free course of the "word of God" to the mind of the people. It is in view of this almost inevitable reform, that I have ventured to register among one of the favorable signs, the return of the people to their religion."

This at first sounds paradoxical, but it is by no means incredible. It has been said that no hierarchy reforms itself, and it is doubtless true. Whenever a reform is brought about in a government ecclesiastical or civil, it is by means of discontent among those who do not share in its honors or rewards, those who are oppressed by its acts, or who are indignant at its corruptions, those in fine who think they can see something better and bring it to pass. When we consider besides, that religion has been almost prostrated in France, that infidelity has been a fashion, which like other fashions must wane in its season, it may well be supposed that those who come to feel the want of that which seems to be a part of man's nature, will, if they return to their mother church at all, return to it hoping to find it more spiritual or to make it so, or to seek some other modifications which shall satisfy the wants of the soul.

The correspondent of the Recorder from whom we have quoted above, speaks of marriages in France becoming more frequent in the churches, instead of being before the magistrate in private, of the religious services being more frequented, and of zeal for them increasing among all classes and ages.

This state of things it is said occasions much speculation in France,—whether it is mere fashion—and whether it favors popery or protestantism.

WYNPERSE'S DEITY OF CHRIST.

We copied from the Recorder in our paper of last week a paragraph recommending the distribution of a small work, with the above mentioned title, among Unitarians. The following letter shows that the paragraph has attracted the attention of a remote correspondent of the Register, and produced a very suitable notice.

MR EDITOR,—I perceived in the Boston Recorder of July 10th the following communication. [See Register of last week, editorial paragraph, entitled "Refutation of Unitarianism."]

The book referred to in the above communication, Mr Editor, I have never seen, and know nothing of its character or its merits, save what is to be learned from "A Boston Pastor." But should the suggestion of this Pastor be acted upon, (as doubtless it will) and the readers of your paper be kindly furnished with the tract by their Trinitarian friends, I take the liberty to suggest to them the course which it seems to me proper to pursue. I would name a book which I should advise all Unitarians to recommend *particularly to those friends* who in kindness may lend or give them the small book so highly extolled by the writer in the Recorder; and to urge upon them the importance of drawing their doctrines solely from it. The book to which I refer contains undoubtedly the "best refutation" of the doctrines of Trinitarians that is to be found in *any* language. Its reasonings and statements completely contradict and overthrow the whole system essentially interwoven with the doctrine of the "ineffable Trinity." From beginning to end it radiates a light—a clear and brilliant light—before which the darkness and mists of Trinitarianism must disappear like the morning cloud and early dew before the rising sun. It is perhaps unnecessary to say that I mean the Bible—a book which contains not a single statement of the doctrine of a "sacred *Trine*."

And if this book, the Bible, were the only standard of religious faith, if there were no human creeds and human formularies of belief, if the larger and smaller Catechism of the Westminster Divines, if the "thirty nine articles"—and all confessions of faith drawn up by uninspired men, and assented to by theological professors, and members of certain churches, by ministers and laymen—if all these were laid aside, and the "Book of books" made the sole standard of faith, and every one allowed not only to read it for himself, but also to interpret it for himself—I verily believe that in a quarter of a century there would not be found in New England a single believer in the doctrines of Trinitarians.

A VERMONT PASTOR.

SHORTER CATECHISM.

The less this catechism is believed, in what is peculiar to it, the more pains seems to be taken to give it notoriety. This however is a casual remark: our object is to record the singular title to an edition of it, which we have seen in Notices of New Publications, in some of our religious journals.

Excises on the Shorter Catechism, in which the answers are minutely dissected; and by a paraphrase and explanatory notes may be explained and re-constructed by the learner; to which are added select proofs; and the whole revised by the committee of publication. First American from the Sixth Edinburgh Edition. Boston; Massachusetts Sabbath School Society; Depository 25 Cornhill. Salem: John W. Archer.

We dare say this is very ingenious, and that it displays great operations of skill in the dissector, and sharpens the wits of his surgical pupils. If he has amputated some of the decayed members of this body of divinity, or in the course of his dissections has made a faithful *post mortem* examination, accompanied by "explanatory notes," he may have performed a valuable service.

DIVINITY COLLEGE, CAMBRIDGE.

The performances of the Senior class of Theological Students in the University chapel on the 15th inst. gave much satisfaction to the visiters. The dissertations of Messrs Parkman and Osgood were omitted on account of the ill-health of those gentlemen. Of those which were performed, while we abstain from any particular comments, we may say, that a good variety of subjects was embraced, and a real christian spirit was manifested in them. And we may add that Mr Bartol, the last speaker, to whom it fell to take some notice of the close of his connexion and that of his associates with the institution, performed that part of his duty with much delicacy and feeling,and alluded with tenderness to the loss of one of their number by the way, and to the prostration of another, who could be present with them on the interesting occasion, only in spirit.

We understand that the gentlemen who have now completed their course at the Divinity College have all entered upon the work of their sacred vocation, and *that their services* were secured in different places before they took leave of the Seminary.

On the afternoon of the same day, on which the exercises of which we have spoken were held, the Philanthropic Society met. The Secretary gave an account of the subjects and Reports which had occupied the attention of the society during the preceding year, subjects of prominent interest to those who are expected to share largely in labors for the moral and religious well being of their fellow-men.

The subject first in order for the public meeting last week, was the Religious Education of the young. The discussion was an animated one, and occupied the whole time of the meeting to the exclusion of other subjects proposed—one of which was,—The best means of giving increased interest to public Religious Services.

Mr Barnard, one of the Ministers-at-large in this city, commenced the discussion of the subject of the religious education of the young, and gave an interesting account of what was doing for their religious improvement within his own experience, and by means of a separate religious service adapted to them. Mr Waterston also, from a similar experience, spoke with much feeling upon the same subject,regarding religion implanted in the young, as the basis not only of goodness, but of the highest intellectual efforts.

Dr Brown of the Christian denomination, Dr Parkman, Mr Sullivan, Mr Stetson, Mr Fox, Mr Farley, Mr G. Ripley, Mr Hillard and Mr N. Whitman took part in the discussion. *How far* children should be regarded as objects of religious instruction in the way of addresses from their Pastor, separate from their *parents* and elders, is a matter on which of course there was some difference of opinion. There was no difference of opinion on *the* unspeakable importance of early *religious* education, and that it should be promoted by the clergy in every way which could benefit the child, while it kept sacred the parental and filial relations. The course which the remarks of the different speakers took, and the variety of circumstances in which they represented early impressions made, and good influences produced and character formed, rendered the meeting a very engaging, and we trust a very salutary and instructive one.

MANUAL LABOR SEMINARY.

We add to the examples in a course of successful experiment which we have recently met with, of the union of manual labor with intellectual culture, the following account of the plan of Marion College. It is copied from the New York Star.

"Marion College, Missouri, is one of those new institutions now making, we would fain hope, substantial progress in our country; and the distinguishing leading feature of which is the wholesome and natural union of bodily labor with mental exercise. Four thousand acres belonging to the College are in meadow, and here the students work in the hay during the proper season; while each student cultivates

also in crops an acre nearer the College. Thus, he may work out, in agricultural profits, the twenty dollars per annum required for tuition and fifty for board. We trust, as an essential part of the athletic exercises, the useful mechanic arts, and also horticulture, mineralogical, and botanical excursions, and practical experiments in surveying and engineering, form a portion of their studies.

THE LAWS.

We met in Zion's Herald of last week, which we took up a little out of season, the following paragraph, which gave us a sensation equally of surprise and regret.

☞ When will Marcy be Liberated?—is the anxious inquiry of hundreds in this city and vicinity. We cannot tell. His Honor the Lieut. Governor does not deign to bestow the slightest notice upon the petitions of upwards of 12,000 people. As their servant he most surely should not disregard their voice It is time that the press should be clamorous in behalf of Marcy. Whatever the *law* may require, we say fearlessly that it is *unjust* to continue him in prison—*it* is impolitic—it is cruel.

We are no friends to a sanguinary code of laws, we dislike the punishment of death in any case whatsoever, we are opposed to all unnecessary rigor in the infliction of the punishments which the laws prescribe. We commiserate the criminal and pray universally that when imprisonment is necessary, the prison may prove as it ought to prove a penitentiary. And if we had, or knew of any service which the young man alluded to in the Herald can perform, we would not be the last (whenever it shall please the powers that be to release him) to extend to him the hand of encouragement, or to point out to him a place in which he might attain to usefulness and respectability.

But have we fallen upon times when our public prints, our religious Newspapers, undertake to dictate to the supreme executive of the Commonwealth the manner in which he should exercise the discretionary power with which the laws entrust him? If it is impolitic and cruel (to mention no other epithets used by the Herald) to keep Marcy in prison,—it is seditious in its tendency (we do not believe it is so in design) for the Herald to proclaim its injustice in the name of 12,000 people, and to call on all the conductors of the press to join in the clamor, in behalf of one whom the laws have condemned through the voice of twelve impartial men.

Does the Herald know with what degree of deliberation the 12,000 petitioners signed their names or how soon they wished their petition to take effect?

We may have treated the Herald's paragraph too gravely. We certainly would not assume any thing in this, or any similar case. But when we see an example of rashness couched in expressions of dangerous import to the commonwealth, it becomes us as a friend of our wholesome civil institutions to speak both seriously and freely.

SEA BATHING.

We have all heard of those cautious parents who forbid their children to 'go into the water till they can swim." This sage order or advice is superseded where swimming is professedly taught, and we feel that we are doing a public service if by copying the following paragraph from the Daily Advertiser, we shall give more extended circulation to the information it contains.

"Mr Braman has done much to encourage by his well conducted Swimming School the healthful and agreeable exercise of sea bathing. His baths afford accommodations for learning and practising the art of swimming. In teaching this useful art he has been remarkably successful. He has for several successive years had a large number of persons under his charge, of all ages, but chiefly boys, and during the whole period, no accident has occurred to any one of them. Those who begin by taking lessons in swimming, usually continue to frequent his baths for the purpose of practice, for which the accommodations are well adapted.

WESTERN MESSENGER, CINCINNATI.

This work which had been previously announced, was mentioned by us last week as having commenced. The first number contains a good variety of matter well served up.

The Review of Dr Beecher's Plea for the West shows that work to be, in many essential points, loose or inconsistent both in the statements and the arguments concerning the Catholics. Several articles in the Messenger are devoted to the defence of Unitarianism in relation to the prejudices of other denominations, and for the sake of explaining the true grounds of the Unitarian faith, or of interpreting those portions of scripture which come up in controversy between Trinitarians and Unitarians. On this subject we perceive in the conductors of the work all the requisite firmness for the conflict from which they cannot escape if they would. But they are free from all bitterness, and even furnish all the apologies for their ignorant or prejudiced opposers which the utmost Christian forbearance can dictate. We regard the Western Messenger, from the specimen before us, as highly important to the cause of Christian truth in the West, and, though peculiarly suited to that portion of our country, its merits both as a religious and literary publication demand for it encouragement and aid from the East. Our expectations founded on the high character and standing of the resident editor and his coadjutors have been thus far fulfilled; and this (so far as our praise is of any value) is praise enough.

CEMETERY AT NASHUA.

Extracted from a communication in the N. Hampshire Telegraph, by a transient visiter, present at the consecration of the Cemetery.

The first thing that struck our eye, was the Unitarian Church, most delightfully situated on the banks of the River and surrounded by magnificent forest trees. Being a little absent from the noise and bustle of the village, it is particularly calculated to excite devotional feelings, and seems a fit temple for the worship of the Almighty. The architecture is exceedingly pretty and very simple, in the Grecian style, and upon the whole we decided it was the most beautiful church in New England. The Cemetery is directly back of it, and the situation particularly pleased us, as being connected with it. It always seems particularly appropriate to have the place of burial joined to the place of worship, that coming from the sanctuary, one may have the lessons there learned more deeply impressed on his mind, by meditation at the grave of a beloved friend.

And in this quiet and secluded spot, hundreds had come up and taken their stations to witness the impressive ceremony soon to take place. Who could help reflecting while standing there in silent expectation, "May I not be the first to be placed in the silent grave? Before another week may not some one of us be borne to our final resting place?" The services were commenced by reading the Scriptures, and the passages selected were very appropriate and happily chosen. A hymn was then sung, which came floating to us on the wings of silence and touched even our unmusical souls. A prayer was then offered, after which Mr Atherton of Amherst arose to make his address. We do not propose to give any account of it, but meresay the gentleman well sustained the high reputation he has acquired at the bar, by the sound sense and learning displayed on this occasion, and we hope the friends who were not equally fortunate with ourselves, will have an opportunity of hearing it, though divested of all the circumstances which rendered the whole scene so solemn.

After hearing another fine prayer, and one of Mr Pierpont's most beautiful hymns, we left the Cemetery, wishing our numerous engagements would permit a longer visit to this pleasant village, and an opportunity of becoming acquainted with its inhabitants.

ECCLESIASTICAL.

Ordination.—On Thursday the 16th inst, Rev. Nathaniel Hall, Jr., was ordained as colleague pastor with the Rev. Thaddeus Mason Harris, over the first Congregational Church and Society in Dorchester. Introductory prayer and selections from scripture, by Rev. Mr. Cunningham. Sermon, by Rev. E. B. Hall, of Providence, R. I. Prayer of Ordination, by Rev. Dr Pierce. Charge, by Rev. Dr Palfrey. Right hand of fellowship, by Rev. Mr Putnam. Address to the people, by Rev. Dr. Parkman. Prayer by Rev. G. W. Briggs.

Ordained.—On the 1st inst Mr Daniel C. Burt, as Pastor of the first Church in New Bedford. Sermon by Rev. E. Maltby of Taunton.

Installation.—On the 8th inst. Rev. Joseph D. Condit, late of East Hampton, Long Island, was installed Pastor of the 1st Congregational church and Society of South Hadley. Sermon by Rev. Artemas Boies of Pine Street church, Boston.

Installed.—On the 8th inst. Rev. Cyrus W. Allen, as Pastor of the Trinitarian church in Norton. Sermon by Rev. Mr Holmes, of New Bedford.

Ordained.—At Springfield, June 24th, Mr Charles L. Bartlett, as an Evangelist to the valley of the West.

We understand that the *First Christian Society*, in Lynn, have invited the Rev. Philemon R. Russell to become their Pastor.

FOR THE REGISTER AND OBSERVER.

MR WORCESTER'S CENTENNIAL DISCOURSE.

We have just risen from the perusal of Mr. Worcester's "Discourse delivered on the first centennial anniversary of the Tabernacle Church, Salem, Mass. April 26, 1835." If the following synopsis is worthy a corner in your columns, it is at your service. The Church was formed in 1735. Neither the day nor the month can be positively determined; but it is supposed to be April 26th. Rev. Samuel Fiske was its founder and first pastor. The Church was a disaffected colony from the first Church (now under the pastoral care of Revs. DrPrince and Mr Upham) which followed Mr Fiske upon his dismissal April 18, 1735. They soon commenced erecting a house for public worship, which was completed early in 1736. The frame was at first located "only twelve perches and eleven feet from the First Parish meetinghouse," and was ordered to be removed by the colonial government. Mr Fiske and his adherents "claimed the title of First Church, and gave the name of "Confederate Church" to that which was formed by the aggrieved brethren who remained behind. This however, was subsequently relinquished. "Mr Fiske was a man of distinguished abilities," but does not seem to have been well suited to the pastoral office. His brethren soon grew dissatisfied with him. In 1744 measures were taken to effect the settlement of a new pastor; and July 30, 1745, Mr F. was "discharged from his pastoral relation." August 12, the same year, the "call" of Mr Dudley Leavitt to become the pastor of the church was renewed; and Oct. 23d he was ordained. Considerable feeling had been excited by the steps taken to remove Mr F. &c. and when the ordination services commenced, "the officiating clergyman was most rudely interrupted. There was such an outrageous tumult that the council retired from the house, and Mr Leavitt was ordained under a tree in a field or garden." Mr L. is represented as an estimable man; and his ministry prosperous. He deceased 7th Feb. 1762. He was succeeded by Rev. John Huntington. Mr H. was ordained Sept. 28, 1763. His ministry was of less than three years duration. He was "distinguished for loveliness of disposition and fervor of piety," and his early death was deeply lamented. The successor to Mr H. was Rev Nathaniel Whitaker. He was a man of brilliant talents, but imprudent and arbitrary. He refused to be ordained by a congregational council, or to take oversight of the church and society unless a new form of church government were adopted. The people were infatuated with "the brilliancy of his intellect and eloquence," and consented to his terms. July 28, 1769, he commenced the duties of his ministry. The Form of Church government, alluded to, "went beyond Presbyterianism, by giving to the Pastor the right to negative the votes of the elders and the whole church. On the contrary, it fell short of Presbyterianism by providing for a reference of difficulties to congregational councils until a stated Judicature should be determined." The yoke of bondage thus imposed soon began to gall. The church became dissatisfied, and took preliminary steps for his dismission. The Dr grew daily unpopular,—"the whole congregation except the families of three individuals, had scattered themselves among other religious assemblies," and finally March 25, 1784, his labors were brought to a close. In the mean time, Sept. 1774, fourteen brethren aggrieved by the course pursued by Dr W. and his friends, were dismissed from the church; and in Feb. 1775, were "regularly constituted a Congregational Church. Hence the origin of the church now under the care of the Rev. Mr Emerson." A few months before this, the meeting house erected in 1735-6, "was entirely consumed. Nothing but the pulpit bible and cushion was saved." The present frame was erected in 1776, but the house was not finished until several years after. In Oct. 1785, Rev Joshua Spaulding was ordained over the church and society. He was an energetic pastor, and the drooping interests of the church and society gradually revived under his ministry. About 1800, he imbibed and avowed the notion of his predecessor, that he had *a right to negative the votes of the church*. This led to difficulties which resulted in his dismission 1802. "A minority adhered to him. They were subsequently organized as the Branch, now Howard-street Church." This church is at present under the charge of Rev. Mr Cheever. April 20, 1803, Rev. Samuel Worcester of Fitchburg, was installed as pastor of the church. His ministry of eighteen years, was prosperous and happy. He died June 7, 1821. In July 1819, Rev. Elias Cornelius was inducted into the office of associate pastor, and at the decease of Mr W. assumed the sole charge of the Tabernacle. His ministry is represented as having been greatly blessed. Accepting the invitation of the Directors of the American Education Society to become their Corresponding Secretary, he asked and received a dismission from his people in Sept. 1826. Rev. John P. Cleveland was his successor, and was ordained in Feb. 1827. He labored with the society very successfully seven years, when he resigned his pastoral office to accept a call from Detroit, Michigan.

This brings the history of the church down to the settlement of the present incumbent. The residue of the discourse is occupied with remarks and reflections upon the past and present position and circumstances of the church. To the whole are appended sixteen pages of historical notes. We are glad this discourse has been published, though it records the too frequent recurrence of scenes that cause the christian's heart to sorrow. The author strongly advocates the principles of congregationalism as 'best adapted to protect and extend 'the liberty wherewith Christ makes free.'" We hope the pastors of our ancient churches will universally throw their histories into a durable form. We shall then better understand their origin and progress.

One inquiry will close this notice. The principles of congregationalism, are "Liberty, Holiness, and Love." Liberty of conscience, holiness of life, love of christian brethren of every name. When these principles shall have become inseparably interwoven with the ecclesiastical policy of our Calvinistic Churches, will it not form a happy era in the annals of Christianity? Sigma.

OBITUARY.

Hon. WILLIAM THORNDIKE.

We insert the following Obituary notice, from the "Gloucester Democrat," by request. We do it however most heartily, as a tribute due to uncommon worth, by the circulation of which we gratify our own personal feelings of affection and respect for the deceased.

Hon. William Thorndike, who died in Beverly on Sunday the 12th inst. was born in Beverly in January 1795. He early gave indications to his friends of genius and talents of a high order, of regard to the principles of morality, and of reverence for religion. His father, in the early part of his life, was for the most part of the time abroad, employed as a ship master, and he, like many other great and good men was mostly indebted to the tender care and kind instruction of a pious mother, for the formation of a character of virtue, of early piety, of amiable temper, and of kind and affectionate dispositions and feelings. This character, thus formed in childhood, was developed in his youth, and exemplified in manhood, in all the varied relations in which he was called to act upon the stage of life.

We are obliged here to substitute a summary of facts, in place of a more extended account of a part of Mr Thorndike's life.

He was graduated at Harvard College in 1813, studied law with Hon. Nathan Dane, commenced the practice of his profession at Bath, in Maine, was married to Miss Stephens of Beverly, (who lived but one year after the marriage) soon relinquished his profession, returned to Beverly and engaged in commercial business, became a director in the principal monied institutions of the place, filled several municipal offices, and was in particular an efficient member of the school committee. In 1826 and 1827 he was a representative from Beverly to the General Court, and the five following years he was elected Senator for the county of Essex. In the last of these years, 1832, he was elected President of the Senate. In the spring of 1832 he was elected President of the National Insurance Company and soon afterwords President of the Hamilton Bank, both in Boston. In all his political and commercial relations, he fulfilled the highest expectations and wishes of his friends.

In his relation to the First Parish and Church in Beverly, and in his public services for them, he will always be remembered with gratitude, by those who feel an interest in the support of religious worship and instruction, without the trammel of creeds or the illiberal restraints and restrictions of sectarians and bigots. The great principle, which he successfully advocated, was the entire independence of the mind of all human authority in the great and highly important concern of religion. His sympathy, affection, and fellowship, was not with those who interpreted scripture just as he did, but with those who believing in divine revelation with sincerity, conformed their hearts and lives to its precepts, according to their understanding of them.—In 1828 the Rev. Dr Abiel Abbot, minister of the First Parish died, and broke the bond of union between persons of the calvinistic faith, and those who, under the gradual influence of Dr Abbot's preaching and the operation of other causes, had abandoned the prominent doctrines of that creed.

Mr Thorndike in giving his aid and active co-operation to the liberal party, enabled them, after a serious struggle, to settle a minister over a united and harmonious society, sufficiently numerous, after the secession of those who differed from them, to support public worship in a manner most agreeable to themselves without any unusual burden.

In August 1830, he became a member of the first church, in that and the Sabbath school, which had been suspended by the death of Dr Abbot, was reorganized under the superintendance of Mr Thorndike Previously, the principle of emulation had been somewhat relied on to promote the progress of the pupils in the respective classes. This he totally discarded, and carried on the school, with a good measure of success, for the seasons of 1830, 1831, 1832 and 1833. He maintained his relation to the Parish and to the Church until his decease; and to the Sabbath school, for the two first seasons after his removal to Boston, and made it his general practice to spend the Sabbath in Beverly. During his confinement to the house by his last sickness, he chose to be secluded from all company excepting a very few of his nearest friends, and was taken away without continued confinement to his bed, and on the very day of his death, he was able to rise from his bed and could shave and dress himself. Throughout his last illness, which was consumption, he manifested entire composure and resignation. He conversed freely on the approaching termination of his disease, and the solemn scenes which were before him; he expressed his firm faith in Christianity and its great doctrine of a happy immortality and dwelt with particular satisfaction on the prospect of a re-union with departed friends; and finally, with perfect serenity of mind and countenance like one falling asleep—he breathed his last.

"Let me die the death of the righteous, and my last end be like his." S. R. O.

INTELLIGENCE.

DOMESTIC.

North Carolina Convention.—After a session of little more than five weeks, this body terminated its labors on Saturday morning last, in the utmost harmony, and with the most perfect good feeling existing towards each other, on the part of the members.

As we cannot this week publish the amended Constitution, we subjoin a synopsis of the doings of the Convention:—

1. Equalizing Representation in both Houses. 2. Changing the Sessions of the Legislature from *annual* to *biennial*. 3. Taking the election of Governor from the Legislature, and giving it to the People, and making it biennial instead of annual. 4. Altering the term of office of the Attorney General from continuance during good behavior, to four years. 5. Excluding Borough Members in future. 6. Abolishing the right of free persons of color to vote. 7. Requiring the General Assembly, in the election of all officers, to vote *viva voce*. 8. Amending the 32d Article of the old Constitution so as to admit Roman Catholics to a participation in the offices of the State Government. 9. Providing for future Amendments of the Constitution. 10. Providing a mode for the impeachment of Judges and other officers. 11. Providing for the removal of Judges, for mental or physical disability. 12. Providing against unnecessary private legislation.

These amendments are to be submitted to the People for their *ratification* or *rejection* on the 2d Monday in November next.—*Raleigh Register*.

Rainsford Island.—Dr. Smith, resident Physician at Rainsford Island, reports, that the only patient at the Hospital was discharged on monday morning. The island is now entirely free from sickness, for the first time since the commencement of the present year. There has not been a death here in seven months, and although there have been thirty two cases of small pox, and varioloid, since January, every individual has been discharged well and in good health.

Progress in the value of Real Estate in the vicinity of Boston.—In 1813, Doctor Shurtleff bought a farm at Chelsea containing about 220 acres of upland and marsh, for $10,000. A few years since he sold about five acres of it to the United States for $2500. In 1831 he gave the refusal of his farm to a Company at 25,000, but the bargain was not then completed. Within two months past the same Company have bought the same farm at $50,000. The purchasers having divided the estate into lots, have recently sold at public auction about 35 acres out of 215. This part of it alone produced upwards of $75,000.

This extraordinary rise is mainly owing to the operation of steam upon the ancient ferry of Winnisimmet; and so long as Boston continues to grow as it has of late years, the adjacent lands thus brought into close proximity with the city must continue to rise in value; and the whole territory of Winnisimmet must in the lapse of not many years, become as thickly peopled as the city itself.—*Daily Advertiser*.

Boston and Worcester Railroad.—The amount of tolls received last week, on the Boston and Worcester Rail Road, was $3373,39.

Cholera at Nashville.—We learn from the Nashville Republican, that the cholera is raging at a fearful rate in the Penitentiary in that city. Upwards of fifteen deaths had occurred, and the editor earnestly recommends that the convicts be dispersed under a strong guard.

Meeting at New York.—At the meeting called by gentlemen of the South, on Monday last, to consider what measures should be taken in relation to Anti-slavery Societies, the following resolutions were passed.

Resolved, That whether slavery in our country be an evil or not, it is a question belonging solely to the States in which it is tolerated, and whether it shall be continued or abolished, is also a question which belongs solely to those States to determine.

Resolved, That the people of the South cannot for a moment indulge any serious apprehension that the efforts of the abolitionists on the subject of slavery can seriously affect public opinion even in the North; and that we rely with confidence on the intelligence of our Northern brethren to frustrate and defeat the mischievous schemes of designing demagogues and deluded fanatics. But should a crisis, which we earnestly deprecate, unhappily arrive, we warn our fellow citizens that our rights of property are sacred and will be maintained.

Increase of Travelling abroad.—The packets which sailed yesterday for Liverpool and Havre, it will be seen, had very long lists of passengers. Some 12 or 15 who applied for passage on board the South America, on Tuesday and Wednesday, could not be accomodated. Several of these had arrived by the William Gibbons from Charleston. The number of passengers by our packets is large, far beyond any previous year. The ships to be hereafter built, will probably have the whole space between decks devoted to the cabin.—*Jour. Com.*

West Africa.—Rev. Mr Pinney, and Mr Finley, are now laboring there, with one or two assistants. Mr P. has recently sent an urgent request to have ten or twelve teachers sent out, and the Board contemplate an appeal to both colored and white members of the Presbyterian church, to meet the call. It was never intended to occupy Liberia as the seat of the mission, but to use it as an entrance into the interior.—*Gen. Assy. Report, Missions.*

FOREIGN.

London papers have been received to June 15 containing Paris dates to the 13th.

England.—The king has given permission to his subjects, by proclamation, to enter the Spanish service in the cause of the Queen of Spain, and Col. Evans, member of Parliament among others has signified his intention to engage in her service.

Slave Trade.—The king in reply to an address of Commons on this subject concludes with the assurance that the House may rely upon his continued efforts to conclude with his allies arrangement to carry the wishes of the House into effect.

France.—The Indemnity Bill passed the Chamber of Peers on the 12th June without any modification, 125 affirmative, 22 negative.

It appears, says the Boston Daily Advertiser, that the French Government have given leave to officers of the army to enter the service of the Queen of Spain, and that a corps of 12 or 15,000 men had already been enrolled in the Pyrenees.

Jamaica.—It is stated in the N. Y. Star, on the authority of a letter from Kingston, that the whole Island had been kept in a state of alarm in consequence of the insurrection of the manumitted slaves. Not a day passes but one or more of the murderers are brought up for trial. The governor is represented to be very unpopular, and as taking part with the apprentices. A general insurrection is daily expected.

MARRIAGES.

In this city, by Rev Howard Malcom, Henry Dyer, M. D., to Miss Louisa Tiffany, daughter of Lyman Tiffany, Esq. all of this city.

In Salem, by Rev Mr Upham, Mr Joseph Potter to Miss Sarah Crowninshield.

DEATHS.

On Tuesday last, at her house in Bowdoin square, greatly lamented, Mrs Sarah, widow of the late Samuel Parkman, Esq. aged 80.

In this city, on Tuesday morning, Mr David Putnam, 52; Miss Margaret, youngest daughter of Henry Blaney, 22.

18th inst. Adelaide C. N. Mellen, daughter of Mr John Mellen, 2 years.

In Quincy, 9th inst. Mr George W. Glover 23.

In Gloucester, on Saturday, Howard Morton, son of Mr Langdon Coffin of this city, 14 months.

In Charlestown, Joseph Tufts, Esq. Counsellor at Law, 52.

In North Andover, Mrs Sarah Pickman wife of Rev. Baily Loring.

In Salem, July 13th, Emily Maria, daughter of E. Hersy Derby, Esq. aged 18.

INSTALLATION SERVICES.

JUST Published by L. C. Bowles No. 147 Washington street—A Sermon, by N. L. Frothingham—Charge by Dr Parkman—Right-hand of Fellowship by Rev G. Cunningham—Address to the Society by Rev E. S. Gannett. jy 25

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. Bowles 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

THE WESTERN MESSENGER.

THE Western Messenger, devoted to Religion and Literature.

Contents of No. 1.

1. Introduction
2. Dr Beecher's Plea for the West
3. Crabbe and Hannah More
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5. Charity
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9. Stuart and Schleirmacher
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11. Alexander Campbell
12. Western Poetry
13. Dr Beecher and Dr Wilson
14. Past and Future
15. Ceritical Notices
    Riddle's Flora
    Western Literary Institute
    Outre Mer
    Conquest of Florida
16. Correspondence
17. Intelligence

Subscriptions for the Western Messenger received by JAMES MUNROE & Co., Boston Bookstore, 134 Washington street. jy 18

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington street. The Liberal Preacher for July 1835, containing a Sermon by Rev. Edmund Q. Sewall, of Scituate, Ms.—"Humility essential to true Greatness." jy 18

BIOGRAPHY of the Savior and his Apostles, with a Portrait of each. By the author of the History of the Bible, Lives of the Evangelists, &c. &c.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

A PLEA FOR THE WEST.

JUST received by JAMES MUNROE & Co., "A Plea for the West. By Lyman Beecher D. D." Second edition, 12mo. pp. 190. jy 18

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

COLERIDGE'S Table Talk.—This day received, Specimens of the Table Talk of the late Samuel Taylor Coleridge. 2 vols in one Boston Bookstore, 134 Washington street. jy 18

COLERIDGE'S Poetical Works, in 3 vols, complete, just published and for sale by JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

BOSTON DIRECTORY—1835.

JUST published, the Boston Directory; containing the names of the inhabitants, their occupations, places of business, and dwelling houses, and the City Register, with lists of the Streets, Lanes and Wharves, the City Officers, public Offices and Banks, and other useful information.

jy 18 JAMES MUNROE & Co.

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

EVERETT'S Address, 2d edition—just received by JAMES MUNROE & Co., 134 Washington street. jy 18

METALLIC STEEL PENS.

JAMES MUNROE & CO. have just received a supply of the following Metallic Steel Pens—

Jones' Academical Quill Nibbs,
New York Fountain Pens,
Gill's Patent Lunar do
Gillott's Steel do
Ladies' do do
Premium do do
India Rubber do
Elastic Fountain do
New Regulating Spring do.

Boston Bookstore, 134 Washington st. jy 18

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

A CARD.

MOSES FRENCH, Jr., of the late firm of Nevers & French, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.

may 9

TRACTS OF THE A. U. A.

JUST published by CHARLES BOWEN, No. 141 Washington st., Essays written for the A. U. A. No. 1. The Atonement. By Edward B. Hall.

Also, the Tenth Report of the A. U. A., with the proceedings of the Annual Meeting, May 26, 1835.

jy 11

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher;*" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

SECTARIANISM.

THIS day recieved by JAMES MUNROE & Co. Sectarianism both Catholic and Protestant; a Lecture by George W. Burnap. "First cast out the beam out of thine own eye"

Boston Bookstore, No. 134 Washington street. jy 11.

NEW BOOKS.

THE Influence of Mothers on the character, welfare and destiny of individuals, families and communities, illustrated in a series of anecdotes—with a preliminary essay on the same subject. By Charles A. Goodrich. 32mo. pp. 193.

On the extent of the Atonement, in its relation to God and the Universe. By Thomas W. Jenkyn. With an Introduction by Rev Daniel L. Carroll, pastor of the Presbyterian Church, Brooklyn, N. Y. 'Consider of it, take advice, and speak your minds.' From the London edition—12mo. pp. 334.

Christian Union; or, an Argument for the Abolition of Sects. By Abraham Van Dyck, Counsellor at Law, to which is prefixed a Sketch of the Life of the Author.——The Family Book; or Instructions concerning all the Relations of Life. 12mo. pp. 344.——Six Months in a House of Correction, or, the narrative of Dorah Mahony, 32mo. pp. 201.——Pencil Sketches' or, Outlines of Character and manners, by Miss Leslie. second series 12mo. pp. 281.——Constantinople and its environs, in a series of Letters, exhibiting the actual state of the manners, customs, and habits of the Turks, Armenians, Jews, and Greeks, as modified by the policy of Sultan Mahmoud, by an American, long President at Constantinople, in two volumes, 12mo.——The Student, by E. L. Bulwer, 2 vols 12mo.——Home, 2d ed. by Miss Sedgwick.

Boston Bookstore, James Munroe and Co. No. 134 Washington Street. jy 11

NEW ENGLAD MAGAZINE for July.

CONTENTS.

Original Papers.—Shells and Sea-Weeds. The Deparature; The Gale; Morning after the Gale; To a Land Bird; a Thought of the Past; Tropical Weather; Night; The Planet Jupiter; To ——; Poesie; Dark Thoughts; The Old Maid in the Winding-Sheet; Song; United States Senate. Samuel L. Southard; A Modern Pilgrimage; Retrospections; Scenes in Europe; Association; Poetry of the Prairies; The Origin and Progress of Music. No. I.; Lines.

Critical Notices.—Mrs Frances Anne Butler's Journal; Outre-Mer, a Pilgrimage beyond the Sea; The Infidel, or the Fall of Mexico. By the Author of 'Calavar;' The Crayon Miscellany, No. 2; Helon's Pilgrimage to Jerusalem, a Picture of Judaism, in the century which preceded the Advent of our Savior. From the German of Frederick Strauss; Blackbeard, a Page from the Colonial History of Philadelphia; Indian Nullification.

Monthly Record. Just published by E. R. BROADERS, 127 Washington street (up stairs.)

July 11

THE LONDON QUARTERLY REVIEW. No. 106 for April, being No 15 of the Republication of the Foreign Quarterly Reviews. This day published by E. R. BROADERS, 127 Washington street, upstairs.

N. B. This number containing several articles on American subjects of much interest, the publisher has printed a few extra copies to accommodate those who are not subscribers to the work. They can be had as above. jy 11

BAINES' History of Cotton Manufacture in Great Britain, with a Notice of its early history in the East, and in all the quarters of the Globe; with a description of the great mechanical inventions which have caused its unexampled extension in Britain, and a view of the present state of the Manufacturers and the condition of the classes engaged in its several Departments—by Edward Baines Jr. Esq.; embellished and illustrated with portraits of inventions, drawings of machinery, &c.

A fresh supply of the above valuable work received by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. jy 11

ENCYCLOPÆDIA AMERICANA,

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by James Munroe & Co. Boston Bookstore No. 134 Washington street.

june 13

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

Rich Iron Stone China Dinner sets, gold and colors;
" " " " " " plain edge;
Printed " " " " " " "
Nankin Stone China " " blue, landscape, and Fitzhugh patterns
" " " " " salmon colors, Fitzhugh;
Half Stone " " " blue;
French Porcelain Dinner Sets, white and gold;
" " " " clear white;
" " " " Barbeau sprig;
Printed Dinner sets, a great variety of patterns and colors, with or without gold;
Rich gold sprig'd Tea and Coffee sets;
Rich gold band do do
Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.
Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
Planished Tin Tea and Coffee Pots, Dish Covers &c.
Plated and Britannia Castors
Brass and Britannia Coffee Urns—Egg Boilers
Table Mats—Hearth Brushes—Comb Brushes
Feather Dusters, colored and plain.

The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. Gould,
B. G. Wilder,
L. Wilkins,
D. B. Newhall.

Boston, April 28, 1835.

☞ Tuning and repairing. Also Intruments taken in exchange. may 30

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

POETRY.

FOR THE REGISTER AND OBSERVER.

A FATHER'S PARTING WORDS TO HIS SON GOING ABROAD TO RESIDE.

Receive, my son, thy father's blessing,
Though thou hast sometimes grieved his love,—
Thou go'st, that changeless love possessing,
The world's cold contrast hence to prove.

Daily I 've toiled for thee, and nightly
Have oft my rest foregone and sleep,
That thy life's morning sun might brightly
O'er thy young steps its tenor keep.

Thus far I 've cherished and maintained thee,
With cares and pains to thee unknown;
Thy life, and all that has sustained thee,
Have from my heart's fond yearnings flown.

And now to strangers thou art going,
Far from the home thou 'st shared so long,
Where thou hast learn'd—most worth thy knowing,—
How to discern the right from wrong.

For all I 've done to rear and aid thee,
I ask for no return beside,
But that thou fear the God that made thee,
And make his word thy constant guide.

When swiftly o'er the deep thou 'rt driven,
And tempest-tost from wave to wave,
My prayer for thee shall rise to heaven,
To Him, whose arm alone can save.

Or should the lures of vice assail thee,
My prayers shall rise more fervent still,
That his protection may not fail thee;
Against the foes, that smile to kill.

Adieu, my son, and Heaven shield thee,
Till we may meet again in joy;
For all the pleasures earth can yield thee,
O peril not thy soul, my boy. J. F.

FOR THE REGISTER AND OBSERVER.

ORIGINAL HYMN,

Sung at the Ordination of Rev. H. Emmons, Nashua, N. H.—written by Mr Christopher P. Cranch, of Divinity College, Cambridge.

Father of all, we sing thy name—
We lift our hearts in prayer to thee.
O touch them with a sacred flame,
O fill us with thy purity!

Lord, while within thy courts we kneel,
And while we raise our thoughts above,
Bless all our offerings,—let us feel
Thy power, thy presence, and thy love.

This day upon thy walls we place
A watchman to proclaim thy word;
O give him of thy heavenly grace,
And bless his labors in the Lord!

And like his Master, may he be
Faithful in all his Father's will;
Kindle his soul with love to thee;
With love to man his bosom fill!

And as the shepherd guards his sheep
And leads them into peaceful rest,
May he his flock from wandering keep,
And in *this* world with them be blest.

And when life's little day is past,
And all unveiled the future lies,
O take him to thyself at last,
To meet *us* too beyond the skies.

FOR THE REGISTER AND OBSERVER.

THERE IS A HOME.

BY MISS C. ALLEN.

There 's a calm for the troubled mind,
A balm for the aching breast,
A place where the weary find
A never-ending rest.

There 's a home for the tempted soul,
There 's peace for the wounded heart,
Where eternal ages roll,
Where sorrows have no part.

There 's quiet for the child of grief,
The outcast of hope forlorn;
A balsam of sweet relief,
For the victim of misery and scorn.

There 's rest, where the homeless find
Repose from life's troubled dream,
Where no rude buffeting wind
Disturbs the hallowed scene.

That repose is beyond the tomb,
That home, the realms of the blest,
Where celestial rays illume
The peace-enlightened breast.

There, is the Almighty's throne,
There, sainted spirits meet
Together in that sacred dome,
Around his mercy seat.

FOR THE REGISTER AND OBSERVER.

EXTRACT FROM MY DIARY.

June 28, 1833. When the sun had kissed off the dew upon the greensward, I set off upon my little excursion of gathering berries. On ascending the first little eminence I stayed my footsteps for some time, so much was I struck with the beauty of every thing around me. The sky bending over every object was perfectly bright, and unclouded save by a few fleecy forms that added to its loveliness. The viewless winds were hushed, and the trembling leaf of the poplar alone told of the slight summer breeze. The highest notes of the grove's choral band had been gradually diminishing since the first rays of the sun were welcomed and reflected from the western hill top, and were now almost still. All the high hills in the vicinity, towards whose summits at early dawn I had seen the folds of mist slowly moving, and then separate and arise as if "drawn up by cords that reached to heaven," exhibited a pleasing variety of appearances. The pastures on their sides showed to the best advantage their roughness, their smoothness, their gray rocks, and moving occupants, with here and there a little grove of infant maples. A few patches of the native forest were yet remaining in all their majesty, composed of the white stemmed birch, the deeply colored evergreen, and the lofty oak whose huge arms might have witnessed the encampment of the red hunter long before the white man had ever penetrated these regions.

While thus viewing the landscape about me illumined in sunshine, so gentle and glowing, I was ready to exclaim, "How amiable are thy tabernacles," O Lord, the Creator.

Pleasure attended my going out and returning, and my well-filled basket told of my success. The minute examination as I passed along of every floral cup and bell that tessellates the floor of nature, called my thoughts directly to their great Author, and led me to trace his handy work in them all. Such observations are calculated to influence the current of thought. Rural retreats are adapted to devotion. Devotion in the open air was sanctioned by our blessed Lord himself, who often went apart to pray where the plain or the mountain was the altar, and the dome the sky.

Those devotees of fashion, who derive their principal amusement in the gay round of pleasure parties, and whose excitement is kept up during vacant hours by devouring every new work of fiction, find their minds not prepared to seek delight in the contemplation of natural objects. But when a love of the study of natural science is once acquired, none of those who indulge in what pilfers their time and steals from them the command over their own powers, would regret the discontinuance of those habits of dissipation. Amusements would be found in arranging and calling by their names the flowers of the field, and in becoming familiar with the history of every insect, from the butterfly, that "living blossom of the air," to the humble but industrious tenant of the mole-hill. Their researches might be carried into the mineral kingdom, for even from the most insignificant pebble could be drawn some valuable information.

By degrees, the scenes of real life would take, in the mind the place of those of fiction—home would become more and more lovely, and every domestic relation would have its attractions. ANNA.

BIOGRAPHICAL.

[From the London Athenæum.]

MRS HEMANS.

Felicia Dorothea Browne was born in Liverpool, in a small quaint-looking house in St Anne street, now standing, old fashioned and desolate, in the midst of the newer buildings by which it is surrounded. Her father was a native of Ireland, her mother a German lady—a Miss Wagner—but descended from or connected with, some Venitian family, a circumstance which she would playfully mention, as accounting for the strong tinge of romance and poetry which pervaded her character from her earliest childhood. Our abstaining from any attempt minutely to trace her history, requires no apology—it is enough to say, that when she was very young, her family removed from Liverpool to the neighborhood of St Asaph, in North Wales; that she married at a very early age,—that her married life, after the birth of five sons, was clouded by the estrangement of her husband—that, on the death of her mother, with whom she had resided, she broke up her establishment in Wales, and removed to Wavertree, in the neighborhood of Liverpool—from whence, after a residence of about three years, she again removed to Dublin,—her last resting place.

But though respect for memory of the dead, and delicacy towards the living, enjoin us to be brief in alluding to the events of her life, we may speak freely, and at length of the history of her mind, and the circumstances of her literary career, in the course of which she deserved and acquired a European reputation as the first of our poetesses living, and still before the public. Few have written so much, or written so well as Mrs Hemans; few have entwined the genuine fresh thoughts and impressions of their own minds, so intimately with their poetical fancies, as she did; few have undergone more arduous and reverential preparation for the service of song; for from childhood, her thirst for knowledge was extreme, and her reading great and varied. Those who, while admitting the high-toned beauty of her poetry, accused it of monotony of style and subject (they could not deny to it the praise of originality, seeing that it founded a school of imitators in England, and yet a larger in America) little knew to what historical research she had applied herself—how far and wide she had sought for food with which to fill her eager mind. It is true that she only used a part of the mass of information which she had collected—for she never wrote on calculation, but from the strong impulse of the moment, and it was her nature intimately to take home to herself, and appropriate only what was high-hearted, imaginative and refined; but the writer of this hasty notice has seen manuscript collections of extracts made in the course of these youthful studies, sufficient of themselves to justify his assertion, if her poems (like those of every genuine poet) did not contain a still better record of the progress of her mind.—Her knowledge of classic literature may be distinctly traced in her "Sceptic," her "Modern Greece," and a hundred later lyrics based upon what Bulwer so happily calls "the Graceful Superstition." Her study and admiration of the works of ancient Greek and Roman arts, strengthened into an abiding love of the beautiful, which breathes both in the sentiment and structure of every line she wrote (for there are few of our poets more faultlessly musical in their versification;) and when, subsequently, she opened for herself the treasuries of Spanish and German legend and literature, how thoroughly she had imbued herself with their spirit may be seen in her "Siege of Valencia," in her glorious and chivalresque "Songs of the Cid," and in her "Lays of Many Lands," the idea of which was suggested by Herder's "Stimmen der Volker in Liedern."

But though her mind was enriched by her wide acquaintance with the poetical and historical literature of other countries, it possessed a strong and decidedly marked character of its own, which colored all her productions—a character which, though anything but feeble or sentimental, was essentially feminine. An eloquent modern critic (Mrs Jameson) has rightly said, "that Mrs Heman's poems could not have been written by a man; their love is without selfishness, their passion without a stain of this world's coarseness, their high heroism (and to illustrate this assertion we could mention 'Clotilda, the Lady of Provence,' and the 'Switzer's Wife,') unsullied by any grosser alloy of mean ambition. Her religion, too, is essentially womanly, fervent, clinging to belief, and 'hoping on, hoping ever,' in spite of the peculiar trials appointed to her sex, so exquisitely described in the 'Evening Prayer in a Girl's School.'"

—— Silent tears to weep,
And patient smiles to wear thro' suffering's hour,
And sumless riches from affection's deep
To pour on broken reeds—a wasted shower!
And to make idols, and to find them clay,
And to bewail that worship—

If such was the mind of her works, the manner in which she wrought out her conceptions was equally individual and excellent. Her imagination was rich, chaste, and glowing; those who saw only its published fruits, little guessed at the extent of its variety. But it is possible that we may recur to the subject again, and this is not the time for deliberate and cold criticism.

It is difficult to enumerate the titles of her principal works. Her first childish efforts were published when she was only thirteen, and we can only speak of her subsequent poems—"Wallace," "Dartmour," "The Restoration of the Works of Art to Italy," and her "Dramatic Scenes," from memory. These were, probably, written in the happiest period of her life, when her mind was rapidly developing itself, and its progress was aided by judicious and intelligent counsellors, among whom may be mentioned Bishop Heber. A favorable notice of one of these poems will be found in Lord Byron's Letters, and the fame of her opening talent had reached Shelley, who addressed a very singular correspondence to her. With respect to the world in general, her name began to be known by the publication of her "Welsh Melodies," of her "Siege of Valencia," and the scattered lyrics which appeared in the New Monthly Magazine, then under the direction of Campbell. She had previously contributed a series of prose papers on Foreign Literature, to Constable's Edinburgh Magazine, which, with little exception, are the only specimens of that style of writing ever attempted by her. To the "Siege of Valencia," succeeded rapidly, her "Forest Sanctuary," her "Records of Woman," (the most successful of her works,) her "Songs of the Affections," (containing, perhaps, her finest poem, "The Spirit's Return,") her "National Lyrics and Songs for Music," (most of which have been set to music by her sister, and become popular,) and her "Scenes and Hymns of Life." We have no need to speak critically of any of these; the progress of mind and change of manner which they register have already been adverted to in our columns. Nor need we do more than repeat our conviction that she had not as yet reached the full strength of her powers. A few words with respect to their direction in later days, may be worthily extracted from a letter of hers, which lies before us. She had been urged by a friend to undertake a prose work, and a series of "Artistic Novels," something after the manner of Theck, and Goethe's Kunst-Romanen, as likely to be congenial to her own tastes and habits of mind, and to prove most acceptable to the public.

"I have now," she says, "passed through the feverish and somewhat visionary state of mind often connected with the passionate study of art in early life; deep affections and deep sorrows seem to have solemnised my whole being, and I now feel as if bound to higher and holier tasks, which, though I may occasionally lay aside, I could not long wander from without some sense of dereliction. I hope it is no self-delusion, but I cannot help sometimes feeling as if it were my true task to enlarge the sphere of sacred poetry, and extend its influence. When you receive my volume of 'Scenes and Hymns' you will see what I mean by enlarging its sphere, though my plan as yet is very imperfectly developed."

Besides the works here enumerated, we should mention her tragedy, "The Vespers of Palermo," which, though containing many fine thoughts and magnificent bursts of poetry, was hardly fitted for the stage, and the songs which she contributed to Colonel Hodges' "Peninsular Melodies." And we cannot but once more call the attention of our readers to her last lyric, "Despondency and Aspiration," published in Blackwood's Magazine for this month; it is the song of the swan, its sweetest and its last.

In private life, Mrs Hemans had attached to herself many sincere and steadfast friends. She was remarkable for shrinking from the vulgar honors of lionism, with all the quiet delicacy of a gentlewoman; and at a time when she was courted by offers of friendship and service, and homages sent to her from every corner of Great Britain and America, to an extent which it is necessary to have seen to believe, she was never so happy as when she could draw her own small circle around her, and, secure in the honest sympathy of its members, give full scope to the powers of conversation which were rarely exerted in general society, and their existence, therefore, hardly suspected. It will surprise many to be told, that she might, at any moment, have gained herself a brilliant reputation as a wit, for her use of illustration and language was as happy and quaint, as her fancy was quick and excursive; but she was, wisely for her own peace of mind, anxious rather to conceal than to display her talent. It was her sensitiveness of mind which prevented her ever visiting London after her name had become celebrated; and, in fact, she was not seldom reproached by her zealous friends for undervaluing, and refusing to enjoy the honors which were the deserved reward of her high talents, and for shutting herself up, as it were, in a corner, when she ought to have taken her place in the world of society as a leading star. The few who knew her, will long remember her eager, child-like affection, and the sincere kindness with which, while she threw herself fully and frankly on their good offices, she adopted their interests as her own for the time being.

One or two traits may be further added to this imperfect sketch, though, as some further reminiscences of our friend may possibly be attempted by the writer of this notice, many things which remain to be said will be deferred to a more fitting time. It may be told, that when young, she was remarkable for personal attractions; that her talents for music and drawing (merely another form of the spirit which was the living principle of her life,) were of no common order. Her health had for many years been precarious and delicate; the illness of which she died was long and complicated, but, from the first, its close was foreseen; and we know from those in close connection with her, that her spirit was placid and resolved, and that she looked forward to the approach of the last struggle without a fear. It is consolatory to add, that her dying moments were cheered by the kind offices of zealous and faithful friends: for herself, her departure from this world could only be a happy exchange. There is no fear of her being forgotten; we shall long think of her—

Kindly and gently, but as of one
For whom 'tis well to be fled and gone;
As of a bird from a chain unbound,
As of a wanderer whose home is found;—
So let it be!

MISCELLANEOUS.

A HOME ARGUMENT.

A lady in Bristol, England, deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf, to an elderly gentleman of her acquaintance who possessed much wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, 'Have you a Bible, sir?' 'Yes.' 'What would induce you to part with it?' 'I would not part with it on any consideration.' 'Sir,' said she, 'there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book you would not part with on any consideration.' This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked with an air of indifference, 'What do you think I ought to give?' Supposing that he was balancing between a small sum and an absolute refusal, she replied, 'We receive any sum, sir, however small.' He then went to his bureau, took a bag of guineas, and began very deliberately to count them—one, two, three, four, and so on. After he had proceeded some time in this way, the lady presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. 'Have patience for a few minutes,' he replied, and proceeded till he had counted seventy-three guineas. 'There, madam,' said he, 'there is one guinea for every year that I have lived; take that for the Bible Society.'—*New York Observer.*

DWELLINGS OF OLD IRISH CHIEFTAINS.—Of those ancient raths, or hill-fortresses, which formed the dwellings of the old Irish chiefs, and belonged evidently to a period when cities were not yet in existence, there are to be found numerous remains throughout the country.—This species of earthen work is distinguished from the artificial mounds, or tumuli, by its being formed upon natural elevations, and always surrounded by a rampart. Within the area thus enclosed, which was called the rath, stood the habitation of the chieftain and his family, which were in general small buildings constructed of earth or hurdles, or having in some instances, walls of wood upon a foundation of earth. In outward shape, as I have said, these dwellings of the living resemble those mounds which the Irish raised over their dead, and it is conjectured of the ancient earthen works on the Curragh in Kildare, that while the larger rath was the dwelling of the ancient chieftains of that district, the small entrenchments formed their cemetery or burial place. If thus uncivilized were the inhabitants of the great dynasts of those days, it may be imagined what were the abodes of the humbler class of the community; though here unfortunately, the imagination is not called upon for any effort—as, in the cottiers cabin of the present day, the disgraceful reality still exists; and two thousand years have passed over the hovel of the Irish pauper in vain.—*Moore's Ireland.*

ORIGIN OF NEWSPAPERS.—Newspapers originated in Italy. During the war which was waged by the republics of Venice against Solyman II. in Dalmatia—in 1563, the custom was introduced of communicating the Military and Commercial information received, by written sheets, to be read at a particular place, by those who were anxious to obtain information, for which a small sum was regularly paid. The first regular paper was a monthly, written, government paper at Venice. Those who first wrote newspapers were called in the language of the Italians *menantis.* The object was, too generally—to spread defamatory remarks. So common was this abuse, that in one instance the Gazette was called the "lying paper." There is even a German proverb in use to this day which says "He lies like print," and it were most earnestly to be wished that there were no papers at the present time to which the proverb is applicable.

A COMMENDABLE STRIKE.—A part of the journeymen Bakers in Philadelphia have held a meeting and resolved that they will no longer work on Sunday. They view Sunday work in its right light. If now, all the mechanics will strike against drinking grog or going to grog shops, as we are happy to say so many of them have already done, we will gaurantee that it shall put more strength in their muscles, more happiness in their hearts, and more money in their pockets, than all the strikes for higher wages or fewer hours that will be enacted.—*Journal of Commerce.*

GROWTH OF AMERICAN CITIES.—We have noticed a statement lately in the papers, that the land on which Cincinnati now stands, was sold within 50 years for $47! The Evening Post of that city says it is true. Cincinnati now contains not less than 35,000 inhabitants. A volume could not illustrate the rapid growth of our western cities, so strikingly as this one fact.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

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PREDESTINATION.

JAMES MUNROE & Co., Boston Bookstore, have this day received—"Predestination calmly considered from Principles of Reason; in consistency with the nature of things, and the Scriptures of truth, with Answers to seven Queries on Predestination. By William Tucker. From the 3d London edition, with an Introductory Essay by L. Ives Hoadley." 12mo. pp. 191. je 6.

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From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

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From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

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Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

GLEAMS OF TRUTH.

GLEAMS of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D. being No. 4 of Scenes and Characters Illustrating Christian Truth, edited by Prof. Henry Ware—price of No. 4 in paper is 31 cents—a few copies of the first three numbers are for sale in various bindings by the publishers, JAMES MONROE & CO. 134 Waashington st. may 23

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—— Selections from Priestley
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Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
—— Last Thoughts
—— Bible News.
may 16

PALFREY'S SERMONS.—2D. EDITION

THIS day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Conditions and Relations of Private Life, by John G. Palfrey, D.D. Professor of Biblical Literature in the University of Cambridge. Second edition. Price reduced.
may 30

HOME—BY MISS SEDGEWICK. The 2d Edition, stereotype of Home, being No. 3, of Scenes and Characters, Edited by Rev. Henry Ware Jr. will be for sale next week—JAMES MUNROE & CO. Boston Bookstore No. 134 Washington street. June 13.

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"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

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